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LITERARY  
JOURNAL  
REVIVED.

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For November and December, 1751.

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By V. DESVOEUX, *Chaplain to the  
Right Hon. Lord GEORGE SACKVILLE's  
Regiment.*

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## P R E F A C E.

**T**HE Usefulness of a *Literary Journal*, when carried on in a proper Manner, is so apparent, and hath been so universally acknowledged in this Kingdom, by the Reception which that Published by the late Revd. Mr. DROZ met with, that I need no Apology, for endeavouring to serve the Publick, by the Revival of such a Work; the nature of which is also sufficiently known. Therefore I have nothing to do in this Preface, besides informing the Reader of the Laws which I am willing to prescribe to myself, and which, I hope, will be observed by those who shall favour me with their Correspondence, and oblige the Publick with Abstracts, Remarks, Dissertations, Lives of Learned Men, or other Pieces of Literature fit to be inserted in these Papers.

I. I shall think it my Busines, as a Journalist, to make the Works of the Learned known, and not to set up for a Judge, much less a Censor of their Performances.

This is the Province of the Public; and mine shall be to inform the Reader of what he may expect to find in new Books, without attempting to prejudice him against the Authors. But, to prevent the Imputation of Plagiarism, it may be proper to give Notice, that, as it would be impossible for me to see all the Books that must be mentioned in this *Compendious Library*, I shall often convert to my Use the Materials gathered by foreign Journalists.

II. As it is not possible to give Abstracts of all the Books that appear, a Choice must be made. But in making that Choice, I shall not so much consult my own Taste, as that which I presume must be most agreeable to the Public. Therefore I will not only avoid stale Controversies and tedious Disputes, but be very sparing with Respect to those abstruse Sciences, that are within the Reach only of a few. Matters shall be intermixed, so as to please, if not every Taste, at least as many as possible, and the Preference shall always be given to what I shall think either the most useful, or the most entertaining, as History, both Civil and Natural, Morality, polite Literature, Methods of Improvements, and new Discoveries of all Sorts. But in the Article of Literary News, I will exclude nothing but what is trifling, and it shall

## P R E F A C E.

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shall be my Endeavour, that no Man of Reading may have reason to complain, that he was not apprized of the Publishing of any Book of Moment that might hit his particular Taste.

III. Tho' I may sometimes intersperse a few Observations of my own, in the Account I propose to give both of *English* and foreign Books ; yet I shall avoid Positiveness, and it shall be my constant Care never to give way to Satyr, Raillery, personal Reflections, Imputation of disowned Consequences, or any Thing else that might give Offence, or be deemed unmannerly, either to Individuals, or to Bodies Politick and Religious. My Abstracts shall be short ; my Remarks few, and my Criticisms, if ever I venture upon any, such as I would thank any one for, who would publish or send me the like upon my own Works.

IV. Tho' I can promise to be careful, yet I do not presume to be infallible ; but I shall always be ready, upon Notice given, to own any Wrong I have done, and to rectify any Error I have fallen into. Far from looking upon Criticisms as Affronts offered to my Understanding, I will receive them as Tokens of Friendship ; and insert them in this Journal, even when I continue to differ in Opinion from my Censors ; provided their Remarks are free from Scurrility.

V. None

V. None of the Pieces of Literature, which any Gentleman will think proper to communicate to the Publick thro' our Means, shall be entirely laid aside ; provided it be sent finished and entire ; and the Author's Name shall be either published or strictly kept secret at his own Choice. But I do not engage to publish every thing at full Length. An Abstract, or even the Title with a general Notion of a Dissertation, may sometimes happen to be all that other Matters more directly belonging to an Undertaking of this Nature can afford Room for.

VI. Tho' the Republick of Letters be a free State, yet it ought not to be a licentious one ; and I shall never deem it an unreasonable Restraint to keep within such Bounds as it does not become a Christian, a Subject, and a Clergyman to transgres.

If this Attempt meets with the Approbation of the Publick, I propose to publish a Pamphlet like this every Two Months.

My Correspondents are desired to Frank their Letters and direct them to the Revd. Mr. DESVOEUX, in *Grafton-street* near *St. Stephen's-Green Dublin*, where these Papers may also be had.

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THE  
*Compendious Library.*

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DECEMBER, 1751.

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ARTICLE I.

Histoire Naturelle, generale & particulière,  
avec la Description du Cabinet du Roy.  
*Tome I. A Paris de l'imprimerie Royale 1749.*

*That is to say,*

Natural History both general and particular,  
together with the Description of the [French]  
King's Cabinet. *Tom. I. large 4to.*

**T**HIS most curious and extensive Work  
was undertaken by His Most Christian  
Majesty's Command, and carried on by the  
joint Labour of Messrs. DE BUFFON and  
DAUBENTON. The first Volume, contains  
two Discourses of M. DE BUFFON, the first  
of which, *on the Manner of treating of Natural History* is a kind of Preface to the whole  
Work.

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I. The

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I. The Author's Opinion is, that in treating of Natural History, arbitrary Divisions of Individuals into *Classes*, *Genders* and *Species* ought to be avoided as much as possible. Method, in this Kind of Study, is only for the Sake of Conveniency, and one must always remember, that no particular one \* is founded in or pointed by Nature; for the World is full of Individuals, but our Almighty Creator did not sort his Works into distinct Sets. The whole is an entire Chain; and each Link is so connected with the next, that it is not in our Power to put them asunder. The most general Distribution of the Materials that are to be found upon our Globe, into *Animals*, *Vegetables*, and *Minerals*, has not been fully disproved yet by Experience; but if you attempt to go further, Nature will baffle all your Endeavours. Some stubborn Individuals will always be found, whose Claim to a Place different from that which you assign them, is at least as well grounded as your Determination. After proving the Truth of this Observation, by a few Instances taken from the Works of the most exact Botanist that ever was, *TOURNEFORT*, and by several very odd Conceits of the new Modeller of Natural History;

\* This Notion of M. *De Buffon* is strongly attacked by the Author of *Bibliotheque Raisonnée* (T. xlv. p. 243.) who being a Physician (Dr. *Masuet*) had his pre-adopted System to defend against the Learned *Academecian*.

History, Mr. LINAEUS, our Author concludes, That a Naturalist ought to aim at nothing else but, *first*, An accurate Description of Individuals placed in any convenient Order; *secondly*, a circumstantial Account of all that relates to them, as their Formation, Growth, Increase, Duration, Decay, Uses, Places where found, &c. The Moderns have the Advantage of the Ancients in the first Article; but these, especially ARISTOTLE and PLINY, are judged by M. DE BUFFON to be vastly superior in the second. As for Mathemัicks; the French Academician thinks they are of little or no Use in the Study of Nature; or, at least, that Astronomy and Opticks are the only Branches of natural Philosophy, to which they can be applied with Success.

II. The *Second Discourse*, intitled, *History and Theory of the Earth* is a Piece of Oratory, consisting chiefly of lively, and somewhat poetical Descriptions, of the present State of the Globe, with some Hints or Inferences drawn from them, and a short View of the Author's Scheme. But one may easily see that this Discourse, tho' of 60 Pages, like the Articles of Bayle's Dictionary, is designed for no more than a Text, which is afterwards enlarged upon in nineteen Dissertations under this common Title, *Proofs of the Theory of the Earth*. The particular Subjects are, 1. The Formation of the Planets; 2, 3, 4, 5.

A 2 The

12 *The Compendious Library.* Art. 1.

The Systems of *Whiston*, *Burnet*, *Woodward*, and several other Schemes. 6. Geography. 7. The Production of Strata. 8. The Shells and other Maritime Bodies found in the Earth. 9. The Inequalities of the Surface of the Earth. 10. The Rivers. 11. The Seas, and Lakes. 12. The Tides. 13. The Inequalities of the Bottom of the Sea, and the Currents. 14. The regular Winds. 15. Irregular Winds, Hurricanes; Sea-Pumps, and several other Phenomena produced by the Agitation of the Sea and of the Air. 16. Volcano's and Earth-quakes. 17. New Islands, Caves, perpendicular Fissures, &c. 18. The Effects of Rains, Bogs, and subterraneous Woods and Waters. 19. Portions of the Earth invaded by the Sea, or of the Sea deserted and given up to the Earth.

There is none of these Dissertations, except the 2d, 3d, 4th and 5th, but would deserve a particular Abstract, and supply us with Materials for a curious and entertaining one; tho' the same Things are perhaps too often repeated in some of them: But for Brevity's Sake, we chuse to consider them, together with the Discourse, as a single Work, wherein we are to find Mr. BUFFON's Notions, concerning both the Origin of this Globe, and the Causes to which the present State of its Surface must be ascribed. This last Article may, in his Opinion, be fully explained

plained from plain Matter of Fact, and he values his Scheme above all others, \* especially on Account of its being, not an Hypothesis, but the Result of Experience and Observation. However it is a little surprizing he does not so much as mention M. *Le Cat*, who, on that Head is exactly of the same Opinion with him, and hath published before him a Scheme wherein the Globe is supposed to have been originally covered with Water, and its present Appearance is derived from the *Flux* and *Reflux*, which excavated the Bed of the Sea, and formed the Mountains and the Continent. This Silence may perhaps be accounted for from the Difference of Date between the Composition of this Work (in 1744) and its Publication. The first Point is of a different Nature; for we can have no Observations made at the Time that this Globe became a Globe, and we have none relating to the Formation of any other Globe, to direct us by Way of Analogy. Therefore the Field is here open to Conjectures, and our Author thinks he has as much Right as any other Philosopher, to publish † those which appear to him to be the most probable.

In all other Systems, or Theories, the Earth was originally made a Globe by itself, and received an impulsive Motion from the Hand of the Almighty, which, however it

A 3 has

\* See p. 98. 129. and especially p. 453. † p. 129. 153.

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has been since altered by other Causes, yet is still the Principle of its *Vis Centrifuga*. M. DE BUFFON allows that \* such an Impulsion was originally given to the Celestial Bodies in general, when the Omnipotent Creator set this Universe in Motion: But the Motion and Formation of our Planetary System seem to him to be capable of being explained (without any Recourse to a præternatural Agent, at the Time of that Formation,) by one of the most inconsiderable Circumstances, or Consequences, of the universal original Impulse. WHISTON plays the Comets upon the Earth already formed (which he also suspects to have been nothing, in its primitive State, but a Comet) in order to alter its Position, its Bulk, the Quantity and Direction of its Motion, &c. † Our Author ranks his Scheme, on that Account among those *Suppositions* where-upon it is easy to give a full Scope to one's Fancy. Such Causes as this, says he, may produce whatever one has a Mind for, and from a single *Hypothesis* like this, one will extract a thousand Philosophical Romances, which their Authors will not fail to decorate with the Name of THEORIES of the Earth. As we are Historians we will not indulge ourselves into such vain Speculations. Who could expect, after such an express Declaration, that M. DE BUFFON should represent both the primary

\* P. 131.

† P. 98.

primary and secondary Planets as so many Splashes of the solar Substance, brushed or dashed from the Surface of the Sun, by the oblique Fall of a *Comet* upon that immense Globe? Yet this is his Scheme, which he takes to be so highly probable, that the Probability (equal to 7692624 to one) \* *amounts almost to a Certainty*. This single Hit of the Comet, upon the liquid Surface of the great Luminary, has splashed out of it about the 650th Part of its Substance, which, tho' divided into several Parcels, now called Planets, still follows the Direction which was communicated by that Impulse, in Orbits so nearly the same, that the Difference of their Inclination does not exceed  $7\frac{1}{2}$  Degrees: And as the Stroke was † an oblique one, each Parcel received a whirling Motion along with the direct Impulse, which is the Cause of every Planet's Rotation round its own Axis. As for the Difference of their Distances from the main Body from which they were thus torn, it is owing to the Difference of their respective Densities.

These several Torrents of liquid Fire must have continued burning, and, of course, in a State of Liquefaction, for a while, after they were thrown out of the great Furnace. During that Time; † the mutual Attraction of the Parts first, and the Motion of Rotation

A 4 afterwards,

\* P. 150.

† P. 156—163.

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afterwards, moulded them into a Spheroidal Shape, and the Proportion of the two Diameters of that Spheroid which we inhabit, can have been originally no other but as 229 to 230, which gives the Figure determined by Sir Isaac Newton. If the Observations whereby Messrs. MAUPERTUIS, and LA CONDAMINE determined the actual Proportion to be as 174 to 175 can be depended on, \* a Point in which our Author is not perfectly clear, that Difference must be owing to some Alteration produced by external Causes, since the Formation of the Earth.

Such an intense Heat as that of the Sun, exerting itself upon such Materials as those which our Earth appears to consist of, must produce Vitrification ; and Glass in its State of Liquefaction throws off Scum and Dross at the Surface, while the more rarefied Particles spread themselves in Vapours above the Surface. This single Principle explains the whole Formation of the original Coats that cover the glass *Nucleus* or Kernel upon which we travel round the Sun, and of the several Alterations, in consequence of which the Earth hath its present Shape. † When the Globe cooled, the grossest Vapours were condensated into Water, and the lightest into Air. The Water, 5 or 600 Feet thick, being then subject to the alternative Motion of the Tides, and to another Motion from East

to

\* Page 165.

† P. 231.

to West, which it still retains, the Parcels of cooled Dross and Scum could not but partly obey those Motions, the Violence of which must have soon reduced such brittle Materials into very minute Particles, and heaped them in subaqueous Hills and Mountains, according to the several Directions arising from the combined Motions of the liquid Element. Thus were produced the *Strata of Sand*, (or broken Glaſs) and *clay* (or \* decayed and rotten Sand) and those of Pumice-stone and other calcinable Matters, as well as the first inequalities of the Globe. From these Inequalities, as they increased, new Directions of Motion arose, by which deep Channels were dug in the plowed Fragments of the original Dross, and, of Course, new Hills were formed, some of which at last raised their Heads above the Water, and by Degrees, became an Habitation fit for breathing Animals. We must not forget that, as the Water subsided, it left a Sediment of Slime, to which we are indebted for the thin Crust of vegetable Earth, that covers the barren *Strata of Sand and Clay*.

We shall not enter into the particular Proofs of M. DE BUFFON's Scheme. His two main Supports are taken, 1ſt, From the numberless Spoils

\* P. 260, The several Sorts of Clay are nothing but decayed or rotten Sand? but there is a constant Distinction, p. 563. between *calcinable* and *Vitrescible* Substances, two Classes wherein all earthly Materials are comprehended.

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Spoils of the Sea that are found every where, from the Top of the highest Mountains, to very considerable Depths in the Plains; not promiscuously, but settled in regular and parallel *Strata*, which shews that they were not brought where we find them, either by accidental Events like Volcano's and inconsiderable Overflowings of the Sea in particular Parts of the World, or by a sudden, violent, and extraordinary Catastrophe \* like the universal Deluge; but by a regular, universal, lasting, and successive Motion of the Waters, not like, but the very same, which we are acquainted with by daily Experience: 2dly, From a very remarkable Observation of M. BOURGUET, *viz.* That all the Chains of Mountains upon the Globe are formed, not of parallel strait Lines, but of parallel and constantly corresponding Angles, which Situation shews that they were once the Banks of some Currents of Water.

The only Observation I shall make upon this Theory, or rather Cosmogony, is, that the slow Formation of the habitable Earth, which is a necessary Consequence of it, requires a Length of Time scarcely reconcileable with the Scriptural Accounts; and that its

\* The Flood goes for nothing in our Author's Scheme, as it was a supernatural Event, whereby no considerable Alteration was produced on the Surface of the Earth, but for the Time being. See p. 200.

its gradual \* Decay, to return into Sea again, considering the Quantity of Land already gained by the Ocean, by M. DE BUFFON's Account, supposes the World to be of a much more antient Date, than what seems to be assigned by *Moses*. He thinks that 500 Leagues have been gained on the East Side of the Antient, and as many on the East Side of the new Continent. But if we are to judge by what we see, and if † 12000 Years are required for the Sea to eat up half a League of soft Stone; how many Ages shall we conclude have been necessary to level such Tracts of Land? But M. DE BUFFON is so angry with the *heterodox Divines*, who ridiculously attempt to make a *Medley of Human Notions and Divine Facts*, that he does not seem to have taken Notice, that those *Divine Facts*, being *real Facts*, human Notions that cannot square with them, can scarcely be deemed true Notions.

[*To be continued.*]

\* See p. 124.

† See p. 601.

A R T I C L E II.

Instruction Pastorale de Monseigneur l'Evêque Du Puy, adressée aux nouveaux convertis de Son Diocèse. à Montauban. Chés Fr. Teulieres. 1751.

*That is to say,*

Pastoral Instruction of the Bishop of Puy to the Protestants of his Diocese, 4to.

WE do not mention this Piece of Controversy, one of the weakest and most insignificant that we ever read, for the sake of the Performance. It consists of nothing but bare Assertions, that two or three Passages of Scriptures, which are generally alledged by the Roman Catholicks, in support of some of their Tenets, are misunderstood by the Protestants, and some stale Apologies for those Practices of the Church of *Rome*, which the Protestants are the most averse to. The only remarkable Thing, in the Doctrinal Part, is a Concession, which I don't see how to reconcile with the known Principles of a Church, the constant Decision of which hath been hitherto, *I am the only true Church: Out of my Bosom, there is no possibility of Salvation.* But the Bishop of Puy

Puy, who knows what political Considerations may require in certain Conjunctions, finding his Diocesans averse to damn their Protestant Parents, thought proper to remove that stumbling Block out of their Way. “ \* No, “ says he, it is not expected, and it is not “ a necessary Consequence of the change of “ Religion, which I now propose, that ye “ should pronounce any thing concerning “ the State of your deceased Parents — “ Do not anticipate God’s impenetrable “ Judgments: Indulge yourselves in wishing, that he may have granted them that “ extraordinary Grace, thro’ which Men “ may be secretly justified, for whom the “ Church does not think she has any right “ to put up her Prayers. Thus ye shall “ fulfil all Righteousness, and reconcile filial Piety with the indispensable Care of “ your own Salvation.” These are fair Words: But who knows how long this charitable Mood may last? Who knows how soon the haughty damning Strain may be resumed, and this Day’s Condescension accounted for, from the same Principle which serves now to account for the King’s seemingly winking at the Protestant Assemblies in *Languedoc*, during the late War?

This Principle, which, together with a few Facts mentioned in the Bishop’s Preamble; induced

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induced us to take Notice of his Work, is, that † *a political Forbearance, inspired by the Conjectures (des ménagemens inspirés par les Conjonctures) could not, without a gross Mistake, be construed into an Approbation given to the publick Exercise of a Religion, condemned by so many Edicts, because no Body could be ignorant of the King's immovable Resolution, never to allow any Religious Worship in his Dominions, besides that of the Catholick Church.* Thus had not the Necessities of the State, during and after the Campaign of 1744, required that the Protestant Inhabitants of the *inaccessible Mountains of Velay, Sevennes and Gevaudan*, should be let to please themselves, with a Notion that a Toleration was intended for them, the *Dragonnades* would not have been intermitted; and thus we are taught by a Roman Catholick Bishop, that whenever we see any Abatement of Persecution of the Protestants, or any Indulgence shewn to them, under a Roman Catholick Government, we are not to ascribe it to Kindness or Charity, but call it by its true Name, a *Political Forbearance*. As soon as the Necessities of the State are less urgent, the Lion will be a Lion still.

If this Observation of ours should stand in need of Proof, the following Facts, avowed, nay boasted of, by a *French Bishop*, shall be

be our Vouchers. " His Majesty's new Orders begin to be put in Execution among you: Your Religious Assemblies are dispersed: Several Fathers have been punished, who had not their Children christened by Ministers, and with the Ceremonies of the Catholick Church: These are now threatned to be used with the utmost Severities of the Laws, who have contracted, or shall contract pretended Marriages, contrary to the Ecclesiastical and Civil Ordinances, or are fallen or shall fall into the Crimes of Apostacy and Relapse," that is to say all the Protestants without Exception, for, in the Eye of the French Law, all the Inhabitants are Roman Catholicks, and whoever declares himself a Protestant, is either a *Relapse*, if he was born before 1685, or an *Apostate* if he be younger.

The next and last Thing we shall take notice of, is the Manner in which that severe Usage of the Protestants, is considered by those among the Clergy, who pretend to distinguish themselves by the mildness of their Dispositions. The Bishop of Puy is one of these, and he highly recommends his Kindness to his strayed Sheep, in saving them, by his Intercession with the Intendant, in the very beginning of his Episcopacy, from the immediate Execution of the

24 *The Compendious Library.* Art. 2.

the King's Orders issued against them, and obtaining some Mitigation. Yet he looks on those Severities as *deserved*, and therefore did not employ his powerful Mediation, till he had, by the dread of impending Evils, extorted from them, such Terms as his Zeal dictated. “ \* Ye promised us, *says he*, “ to put an End to those Assemblies, for “ which ye feared to be punished, and, “ on those Terms, we obtained for you a “ more favourable Usage than ye had reason “ to expect.” Were not these Terms pretty like those propounded by the Sanhedrin, *not to speak at all henceforth, nor to teach in the Name of Jesus?* And did not they imply a Sort of Renunciation to their Religion; from poor People, who knew, that one of the Consequences of putting an End to the Assemblies, would be to force them to have their Children christned in a manner which will afterwards be made a Pretence to rank them, whether they will or not, among the Roman Catholicks; and to use them like Criminals and Apostates, if they listen to the most private Instructions of their Parents? But this is the utmost Stretch of Roman Toleration! To have been a Protestant, may be forgiven; but not to continue so.

A R T I C L E

ARTICLE III.

*Essays on the Characteristics, by John Brown,  
M. A. Dublin, Re-printed from the Lon-  
don Edition, by G. Faulkener, 1752, 8vo.*

IF a Book wherein the most interesting Subjects are treated in a solid, perspicuous, and engaging Way, has a Right to the Approbation of the Publick, Mr. Brown's Work wants no Recommendation but the reading of it. It consists of three Essays on the most elaborate Performance of a noble Writer, who found means so to blend together Truth and Falshood, Realities and Visions, solid Reflections and Fustian, Wit and Scurility, that it is no Wonder he raised both Admiration and Contempt.

I. *Ridicule*, the Subject of the first *Essay*, could never be ranked among the most important Subjects, had not it been raised by my Lord Shafesbury to the Dignity of a *Test*, nay, the most infallible *Test of Truth*. Our Mind is made for Truth, and it imports every Man not to be imposed on with Respect to its *Criterion*. Therefore \* 'tis a great Pity the noble Author hath not condescended to a little more Precision in treating that important Question. Order and Method might have helped Readers of meaner Abilities, who

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\* Sect. 2. p. 4.

## 26 *The Compendious Library.* Art. 3.

generally depend on the Regularity and Force of Arguments; but this would look like acknowledging a Test of Truth distinct from Ridicule. The Cause of Raillery is best supported by Raillery, besides this *Hussar Way* of Disputation, brings a Man out of his Adversary's Reach, before the Blow can be returned, and thus enables him to *do great Mischiefs without receiving any*. Our Author, who stands for Argument, is obliged to *repay Raillery by sober Reasoning*, and to methodize the scattered Opinions of his Antagonist, whom otherwise it could scarcely be possible to attack.

First he takes Notice that of the several Powers, \* *Sense, Imagination, Memory, and Reason*, which are given us as the *Inlets, Preservers, and Improvers of Knowledge*, none hath the Controul of the others but *Reason*. Then he observes that *there is* no Species of Writing, (except only that of mere Narration) but what will fall under the Denomination of *Poetry, Eloquence, or Argument*, the first of which lays hold of the Imagination; the second thro' the Imagination seizes the Passions, the last addresses itself to the Reason of Mankind. Now † Ridicule, or Raillery, manifestly applies to the Imagination, in order to move the Passion of Contempt; which shews it to be a Compound of Poetry and Eloquence.

\* Sect. 3. p. 8.

† Sect. 4. p. 28.

Eloquence. In order to move that Passion or Affection, Raillery impresses nothing on the Mind besides a ridiculous Appearance of the Object; and who, but Reason, can judge whether that Appearance be real or fictitious? That \* which would be highly valued, if truly represented, is ridiculed under the Disguise of Misapprehension, or of wilful Misrepresentation. Thus the Divine *Socrates* was, under the Disguise of a Sophist, exposed by *Aristophanes*, first to the Contempt, then to the Hatred of the *Athenians*, and could never stand that Test. In Fact, † Ridicule hath no standing Rule, but varies according to the Difference of preconceived Opinions, and as its Force entirely depends on the Impressions received thro' an Inlet, *Imagination*, which is equally open to Truth and Falshood, it is apt ‡ to sweep away without Distinction, Falshood appearing in its native Dress, and Truth represented in that of its greatest Enemy. || The different Abilities of those who make Use of that pretended Test, except they bring it to the Light of Reason, by Way of Argument, will not avail much for the Cause of Truth; for tho' Men of Breeding, Wit, and Humour will not take up with the gross Jests of the wooden Drole of the Puppet-shew, yet they will swallow finer false Wit, since all that is required

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\* Sect. 6.      † Sect. 5.      ‡ Sect. 8.      || Sect. 7.

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for the Success of Ridicule is, that it should be on a Level with Men's Imagination, not with their Reason. It would be in vain to say with my Lord *Shaftesbury*, who fathers that unmeaning Maxim on an antient Sage, *that Humour is the Test of Gravity, and Gravity the Test of Humour*; that is to say, that Reason must judge of what is truly humourous; and Humour decide what is truly reasonable. \* *This see-saw Kind of Proof returns into itself, and consequently ends in an Absurdity.* There is no such Thing as a reciprocal Measure. If Ridicule wants another Test, it is no more an ultimate Judge; and if Reason must be applied to in the last Resort, it is better to bring the Cause before its Tribunal all at once. The Question is not, as † one of the noble Writer's Followers states it, whether that which is ridiculous can be true, but whether that which appears ridiculous is truly and really so; and nothing is more ridiculous than to pretend to decide that Question upon the pretended Authority of a *Sense of Ridicule*, and *Faculty of Ridicule*, Powers hitherto unknown, or rather unmeaning Words, and mere Gibberish.

Now ‡ as it is evident, that Ridicule cannot “ in general, without Absurdity, be applied

\* Sect. 9. p. 57.

† Sect. 10. See a Note on *the Pleasures of Imagination*, Book 3.

‡ Sect. 11. p. 67.

" applied as a Test of Truth; so can it least of all be admitted in examining religious Opinions;—because by inspiring the contending Parties with *mutual Contempt*, it hath a violent Tendency to destroy *mutual Charity*, and therefore to prevent *mutual Conviction*." This Observation is set in a strong Light by a few Considerations on the famous *Tale of a Tub*, which our Author looks upon as a very good political Performance to confirm the Friends of the established Church in their Contempt for all that dissent from it; but very little fit to beget new Friends to the national Establishment.

The Thread of the Reasoning is all we can give a Notion of in this Abstract, and even that but imperfectly. Whoever will read the Original shall find, if I am not greatly mistaken, that it is not for want of Wit and true Humour, that Mr. *Brown* excepts against the Authority ascribed to Ridicule by his noble Antagonist. He is as good a Master of that Engine, as he who recommends it the most, and hath managed the finest Raillery, in several Places, in such a Manner, as to give the Reader Reason to conclude, that if Ridicule is the Test of Truth, my Lord *Shaftesbury* had not Truth on his Side.

30 *The Compendious Library.* Art. 3.

II. The second *Essay*, on the *Obligations of Man to Virtue*, begins with a Review of the several Definitions hereto given of *Virtue*. Those of *Shaftesbury*, *Clarke*, and *Wollaston* are particularly examined, and all found defective, \* "because they do not give us any more particular or determinate Ideas, than what we have from that *single Word* which, with so much fruitless Labour, they attempt to define." No absolute Definition of *Virtue*, no Definition wherein its Relation with, and Tendency towards a laudable End is neglected can be of any Use; and, as by the Instances alledged, when every Philosopher wants to illustrate his Definition, it appears that a Tendency to procure the Happiness of Mankind is always implied in the Notion of *Virtue*; our Author defines it † *The Conformity of our Affections with the publick Good, or the voluntary Production of the greatest Happiness.*

This Definition might be attacked either by saying, that *Virtue* being an unstable and arbitrary Thing, it is not possible to define it; or by holding that whatever it consists in, it is not productive of the Happiness of Mankind; both which Propositions, as destructive of each other as they appear to be to any Man of common Sense, are maintained in the famous *Fable of the Bees*. The first Paradox of the wordy *Dr. Mandeville*, as *Mr. Brown*

\* Sect. 2. p. 78.

† Sect 3. p. 91.

*Brown* stiles him, seems to have its main Support in Lord Shaftesbury's Notion, who rests the Obligation to Virtue on a *moral Sense* or *moral Taste*; for what is less uniform than Taste? \* "But when the great End of " publick Happiness is ultimately referred to, " as the *one uniform* Circumstance that con- " stitutes the *Rectitude* of human Actions, " then indeed Virtue and Vice assume a more " *real and permanent* Nature: The common " Sense, nay, the very Necessities of Man- " kind will urge them to make an unvaried " and just *Distinction*; for *Happiness* and " *Misery* make too strong an Appeal to all " the Faculties of Man, to be borne down " with the *Caprice* of Fancy and Opinion." The Nature of some particular Practices, or their natural Connection with either the Happiness or Misery of Men, may, like the wholesome or noxious Effects of some Species of Food, not be so obvious as to force an unanimous Denomination; yet it is otherwise with Respect to the Generality of our Actions; and since none were ever so unreasonable as to conclude from the Debates of the Physicians about *Regimen* and *Diet*, that Bread could be made *poisonous*, and Arsenic *wholesome*, by Dint of *Fancy* and *Opinion*, why should we, on Account of some Doubts

B 4

about

\* Sect. 4. p. 94.

32 *The Compendious Library.* Art. 3.

about Polygamy, &c. question the Invariableness of what daily Experience shews to be constantly advantageous or hurtful to Mankind? But is that truly advantageous which the Moralists call Virtue? Dr. Mandeville boldly asserts, on the contrary, that *private Vices are publick Benefits*, a necessary Consequence of which is, that *private Virtues are publick Mischiefs*. But those who would fain reconcile Virtue with the Interest of the Publick need not be alarmed. The whole Argument of the Doctor turns upon misnaming Things.  
“ \* We should have been startled perhaps, “ had he assured us, that he had a *Windmill* “ which laid *Eggs*, and bred *young ones*: “ But how easily had he reconciled us to his “ Veracity by only saying, that by a *Windmill* “ he meant a *Goose* or a *Turky*? ” Let him cease to throw the false Colours of Vice upon the natural and innocent Passions, and such a Use of the Gifts of Nature as is really inculpable! Let him cease to call useful, that which is necessarily attended with great Evils, and accidentally produces some little good, and to confound Consequences with Causes! and then he will have no Reason to boast of the Usefulness of Vice.

“ † Having at Length gained an adequate Idea of Virtue, the next Step is to consider

\* Sect. 5. p. 100.

† Sect. 6. p. 106.

“ fider upon what Foundation Mankind  
“ are *obliged* to the Practice of it ; and here  
“ we shall find another metaphysical Cloud  
“ resting upon this Path—— While one  
“ asserts, that we are obliged to *love* and  
“ *pursue* Virtue, because *she* is *beautiful* ;  
“ another, because Virtue is *good* ; another  
“ because Virtue is *good in itself* ; a fourth,  
“ because Virtue is *Truth* ; a fifth, because  
“ it is *agreeable to Nature* ; a sixth, because  
“ it is *agreeable to the Relations of Things*,  
“ But all these *amusing Expressions*, amount  
“ to no more than this, that there is some  
“ reason or other, why we ought to prac-  
“ tice Virtue, and that Reason can be  
“ no other than *the feeling immediate, or*  
“ *the Prospect of future private Happiness.*”

That motive is stigmatized by the Stoic-School, and by my Lord Shaftebury, after the Decisions of the *Porch*, as *selfish* ; and yet, after removing all ambiguities and metaphorical Expressions, it appears, that this is discarding a Motive for that very Reason that it is a Motive ; for *a Motive from its very Nature, must be something that affects ourselves* ; and did not the very Stoics acknowledge this, when they proved the excellence of Virtue, from its being self-sufficient, to make a Man compleatly happy ? Man is made for Happiness ; the Desire of, and Tendency towards it, is as natural to his Will, as Gravity

to

to the Body ; and therefore all Motives, or, in other Words, all Obligations that affect him, must be derived from that Tendency.

But is there a natural Connection between the uniform Practice of Virtue, and the Happiness of every Individual ? \* Our Author thinks there is not ; and in order to confute the Scheme of the noble Writer, who imagines, that Virtue is sufficient to make any Man happy, he divides Mankind into several Classes, according to their different Degrees and Manner of Sensibility, and shews that they alone, in whom the Public and benevolent Affections are predominant, can naturally find their Happiness in the constant Practice of that which is for the public Good. But how few are these ! and how many those who scarcely know any Source of Pleasure or Pain, besides the *Senses*, the *Imagination*, and the *Passions* ! Thus there is a moral *Taste*, but this no more than any other *Taste*, is not to be found in every individual of the human Species ; and to such as are deprived of it, it can never be a Source of Happiness, nor of Consequence, a principle of Obligation to the Practice of Virtue.

“ † Among the infinite Variety of Tem-  
“ pers, which is found in Nature, there can-  
“ not be any uniform Obligation to Virtue,  
“ save only, where the Senses are Weak,  
the

\* Sect. 7. p. 113.

† Sect. 7. p. 125.

“ the Imagination refined, and the public  
“ Affections strongly predominant. For in  
“ every other Character, where either the  
“ Senses, gross Imagination, or selfish Pas-  
“ sion prevail, a natural Opposition or Dis-  
“ cordance must arise and destroy the Uni-  
“ form Motive to Virtue, by throwing the  
“ happiness of the Agent into a different  
“ Channel.”

The most plausible Objection against this Scheme is, that it seems to impeach the Wisdom of God, who made the Welfare of the Whole, depend on the Virtue of the Individuals, and yet did not make the Happiness, or only motive to Action, of the Individuals, always coincide with the Welfare of the whole Kind. This indeed would be an Absurdity: But this does no Way follow from our Author's Scheme, who does not deny that Coincidence, but only the immediate Perception of it, by an actual feeling of Enjoyments. If a Man is not endowed with that moral Taste which makes him find his Delight in doing Good; nay, tho' he may be under the Influence of strong Passions, which make him look upon the Gratification of unruly Desires, as the shortest Way to Happiness, yet he is endowed with Reason, Reflection, and Foresight; he may know that these were given him to over-rule and, in many Cases, to counteract *Taste*. He  
“ hath

36 *The Compendious Library.* Art. 3.

“ \* hath sufficient Notices of the *moral Government* of God, which will at Length produce a perfect Coincidence between the virtuous Conduct, and the happiness of every Individual”. He hath in the Prospect, what the Frame of his Temper does not allow him to find in the actual feeling of that Coincidence ; a powerful Motive, and a sufficient Intimation of his Obligation to a virtuous Life.

Thus it appears that Religion, that is to say, † “ the lively and active Belief of an all-seeing and all-powerful God, who will hereafter make Men happy or miserable, according as they designedly promote or violate the Happiness of their Fellow-Creatures,” is the main, nay, the only constant Support of Virtue. † The prospect of Rewards and Punishments, it’s True, is often represented by the noble Earl, and by his Followers, as incapable of affording any but *vile, selfish, and mercenary* Motives : Yet these same Motives, which they thus disparage, when they are taken from Religion, are recommended by them as powerful Incentives to Virtue, when they are proposed without any Relation to God and his Providence. My Lord *Shaftesbury*, who imagines it is beneath the Dignity of Man to be

\* Sect. 8. 131.

† Sect. 9. p. 141.

‡ P. 145, &c.

be influenced by Religious *Hope* and *Fear*, condescends, in other Places, to propose the Attainment of Happiness, and Avoidance of Misery, considered as the natural Results of Virtue and Vice, as proper motives of Action. Therefore all his Objections, or rather Declamations against *Self-Love*, and *Self-Interest*, prove equally against his Philosophical Scheme, and against Religion; in Reality against neither.

If it be objected, that Experience shews how little the Religious Principle can be depended on, to bring Men to the uniform Practice of Virtue, our Author answers, that that Principle, such as he hath defined it, operates wherever it is present; and therefore if it does not operate every where, it must be either because it is unknown, or rather because it is not sufficiently attended to. \*

“ Imagination is the universal Instrument of human Action: No Passion can be strongly excited in the Soul, by mere Knowledge or Assent, till the Imagination hath formed to itself, some Kind of Picture or Representation of the Good or Evil apprehended — The Idea therefore of future Happiness and Misery, must be strongly impressed on the Imagination, ere they can work their full Effects — But where a sincere and lively Impression

\* Sect. 10. p. 151.

“ Impression takes Place——There it may  
“ be justly affirmed, that Piety and Virtue  
“ cannot but prevail.” And what deserves  
a very special Attention in this Controversy,  
upon the uniform and common Obligations  
of Man to Virtue, is, that this Principle, tho'  
it does not in fact Influence every individual,  
yet it is capable of producing that Effect,  
when properly managed, which is far from  
being the Case of Lord Shaftesbury's moral  
*Taste*. Here lies the essential Difference be-  
tween the “ Efficacy of *Taste*, and *Religi-*  
“ *ous* Principle : That the first being a  
“ Feeling or Perception, dispersed in vari-  
“ ous Degrees, and in very weak ones, in  
“ the Bulk of Mankind, is incapable, even  
“ through the most assiduous Culture, of  
“ becoming an universal or consistent Mo-  
“ tive to Virtue : But the Religious Princi-  
“ ple arising from such Passions, as are  
“ common to the whole Species, must,  
“ if properly inculcated, *universally* pre-  
“ vail.”

One may judge, by this Analysis, of Mr.  
*Brown's Scheme*, and of his Manner of ma-  
naging one of the most important Subjects ;  
but it is impossible an Abstract should do  
Justice to a Work of this Kind, the Merit of  
which can be known only from a thorough  
reading.

III. The

III. The *Essay on Revealed Religion and Christianity*, hath more of the *Miscellany Way* of writing, than the two former, as our Author had an *Antagonist* to oppose, who did not carry on a regular, nor even an open and undisguised *Attack*. It may also be observed, that the *Nature* of the *Subject* forced him, here and there, to draw his *Defence* in the *Way of Common-place*. But he is always himself; and where his *Observations* are no way uncommon, the *Turn* and *Manner* of expressing them, is striking and new. I shall not enter into *Particulars*, as this *Abstract* has already run to a considerable *Length*, but I can't help taking *Notice* of his judicious *Comparison* between the *Works of Nature*, and the *Miracles* recorded in *Holy Writ*. He does not consider them singly, but *as one Object*.\* “The Conviction of the Being of a God, ariseth from an Union of Power, Wisdom and Goodness, displayed in the visible Creation: From this Union alone arises the Idea of an *All-perfect Being*.” There is the like Display of the same Attributes in the vast Series and Concatenation of miraculous Acts. — Wrought thro' a long Succession of Ages, for the carrying on, Support, and Completion of the Christian Dispensation.” † From this mighty Union

\* Sect. 4. p. 185.

† P. 191.

40 *The Compendious Library.* Art. 3.

“ Union therefore, ariseth a Proof, similar  
“ to that which we obtain from the Works  
“ of Nature, for as in these, we see the Hap-  
“ piness of the Creation *intended, plann'd, and*  
“ *produced*, and from hence discover the A-  
“ gency of the Deity: So in the Progress  
“ and Completion of *Christianity*, we find a  
“ parallel Display of the Divine Attributes.  
“ We see the Advancement of Man's Hap-  
“ piness *determined by Divine GOODNESS,*  
“ *plann'd by Divine WISDOM, foretold by*  
“ *Divine KNOWLEDGE, accomplished by*  
“ *Divine POWER; and hence, as in Na-*  
“ *ture, obtain a full Manifestation, Proof,*  
“ *or Revelation of the DEITY.*”

All we shall add, is, that Mr. *Brown* is not as calm in this *Essay*, as in the two former. He grows warmer, as he advances in his Career, and is sometimes carried such Lengths, by his *Zeal*, as nothing can justify but the Provocation given by the unfair Behaviour of his dissembling Antagonist. *To be unmoved on this Occasion*, says he, *were Stupidity; not to confess it, Cowardice. Error should be exposed with Calmness; but Dishonesty, Merits our Abhorrence.* That Maxim appears, thro' the whole Performance, to have been the Rule and Measure of his Composition.

ARTI-

## ARTICLE IV.

Histoire de l'Empereur JOVIEN, & Traduc-  
tions de quelques Ouvrages de l'Empereur  
JULIEN, par M. l'Abbé de la BLETTE-  
RIE, Professeur d'Eloquence au Collège  
Royal, et de l'Academie Royale des In-  
scriptions et Belles Lettres. A Paris chez  
Prault. 1748.

*That is to say,*

**The History of the Emperor Jovian, together with several Translations of Julian's Works, &c. 2 Vol. 8vo.**

THo' this Collection was printed about three Years ago, yet I think the Reader has a Right to expect we should give some Account of the first Piece, in this *Compendious Library*, as the Subject was never treated before *ex Professo*, and the others deserve at least to be mentioned. The *History of Julian* makes here its first Appearance in the World by itself, and disentangled from the rest of the general History of the fourth Century. The Author, M. *l'Abbé de la BLETTE*, was advantageously known by his \* Life of *Julian*, and this new Perform-

## C ance

\* The *Life of Julian* appeared in French, Amst. 1735. An English Translation of it was published, London, 1746, wherein

42 *The Compendious Library.* Art. 4.

ance shews that a Master-hand can work out a good Piece of a barren as well as of a fruitful Subject. The Reign of *Julian* has no Blemishes but two; viz. his superstitious In veteracy against the Christians; and the Rashness of his last Undertaking against the *Persians*. That of *Jovian* has nothing commendable besides his steady Attachment to Christianity. Therefore it is not to be expected that both should make the same Figure in History: But both have found an Historian who knows how to do Justice to Merit without dissembling Faults, and to represent Faults without those Aggravations that leave no Room for Merit of any Kind. We know very little of *Jovian* before his Accession to the Throne, and nothing of his Ancestors; only that his Father, Count *Varonianus*, was a Native of the Territory of *Singiddo in Mæsia*. However, his Want of Nobility; his being raised to a considerable Post, and never dismissed (notwithstanding his known Zeal for Christianity) by a Prince of *Julian's* Dispositions and Knowledge of Men; and his being raised to the Imperial Dignity by an Army that stood in the utmost Distress, and wanted a Chief capable to sur-  
mount

wherein M. *la Bletterie's* Meaning was not always to be found. A more correct one was printed, *Dublin*, 1746, improved with an additional Volume of *Dissertations*, on several Points relating to *Julian's* Character, and to the History of the 4th Century by the Rev. M. *Desvoeux*.

mount the greatest Difficulties; are three Circumstances, which, when compared together, afford sufficient Ground to presume that *Jovian* had uncommon Abilities, which the short Space and the Circumstances of his Reign did not give him an Opportunity to display.

He was raised to the Throne on the 27th of *June* 363, by a victorious but famished Army, which was still surrounded by an Enemy whose Business it was to harass it without ever coming to a close Engagement. Forced to march that Army thro' a Desert, he had no Hopes of Relief but from his reaching the *Corduenæ*, a Province about 300 Miles distant from the Place where *Julian* had left them in that wretched Situation. Under a just Apprehension lest the Imperial Armies, either in *Gaul*, or in *Illiricum*, taking Advantage of his Absence, should proclaim another Emperor, the Preservation of his new acquired Dignity required he should hasten towards the Heart of the Empire. In those Circumstances *Sapor* proposed a Negotiation which *Jovian* gave Ear to, and which, after several affected Delays on the Side of the *Perians*, whereby the Condition of the *Romans* was made worse and worse, ended in an inglorious, tho', perhaps, necessary Treaty. The five trans-Tigritane Provinces were given up together with *Nisibes*, a

44 *The Compendious Library.* Art. 4.

strong City of *Mesopotamia*, the *Eastern* Bulwark of the Empire, and several other Cities and strong Castles. The Emperor obliged himself at the same Time to forsake the Affairs of *Armenia*, and never to grant any Succours to *Arsaces*, the faithful Ally of the *Romans*. The only Advantage gained was, that his Army was suffered to escape, rather than to march out of *Perſia*, in the most shattered Condition, and exposed to the greatest Hardships. — From this Treaty we may date the Decline of the *Roman* Grandeur. However, Peace was restored, and therefore the domestic Affairs of the Empire claimed the whole Attention of *Jovian*. He repaired immediately to *Antioch*, and applied himself for six Weeks to settle the Affairs of Religion, which, at that Time, required more than an ordinary Caution to be properly managed. The *Pagans*, thunderstruck at the Loss of *Julian*, dreaded the Resentment of the Christians, in Proportion to the Provocations they had given them: The Christians, overjoyed at seeing their Religion re-ascend the Throne, scarcely felt the publick Misfortunes; and some of them, unmindful of the true Spirit of Christianity, would have been glad to turn the Edge of Power against their Enemies. *Jovian* eased the former of their Fears, and contained the misunderstood Zeal of the latter within Bounds, by

by a Law that maintained the free Exercise of the Heathenish Religion. M. *la BLETERIE* proves that the Severities complained of by *Libanius* don't belong to *Jovian's* Reign: And it is very probable they were never exercised but under *Valens*, a Prince addicted to a Sect, whose properst Charactrick, in those Days, was the Spirit of Persecution.

The intestine Divisions of the Christians made the Management of religious Affairs still more difficult: Divided and subdivided into several Sects and Factions, each Party strove to have the Emperor on their Side; and some would fain have got his Approbation and Leave to domineer over the others. But *Jovian*, who knew that Religion is to be instilled by Perswasion, and not by Force, always refused to lend his Authority for such Purposes. Tho' firmly attached to the *Nicæan* Faith, he would not persecute the greatest Enemies of the Consubstantialists; and when the *Macedonians* sollicited him to have the Churches, then possessed by the *Arians*, put in their own Hands, his Answer was, *I hate Disputes: I love and reverence those who have pacifick Views, and strive to procure Union.* One may easily conceive what Light the famous *Athanasius* would have appeared in, to a Prince thus disposed, had he been, as some represented him, an Incendiary: But that

illustrious Bishop was highly valued by him, and had his Confidence.

*Jovian*, whose Mind could not be easy with Respect to the *Western Provinces*, till he had visited them in Person, left *Antioch* in *December*, and marched his Army to *Ancyra*, where he celebrated the Solemnity of his Consulate on the first of *January* 364. From thence he proceeded towards the Strait, and had the fairest Prospect before him. The two capital Cities of the Empire, the Provinces, the several Armies, had acknowledged his Title. A pompous Entry was preparing at *Constantinople*: Medals were struck at *Rome* to celebrate his Arrival, when a sudden Death put an End to a Reign of seven Months and 20 Days, in the Night between the 16th and 17th of *February*.

To *Jovian's History*, M. *de la BLETTE RIE* thought proper to annex a *Dissertation*, wherein he enquireth whether *Jovian* deserves Blame for the Treaty he concluded with *Sapor*, and how far that Treaty was binding. I could wish, for the Honour of Christianity, that no Doubt had ever been raised, by Christian Divines, concerning the strict Obligation to stand by that which is the only Fence against the Ambition of enterprising Princes; but I can't enter into the Particulars of our Author's Reasoning, for which I must refer the Reader to the Original.

The

The Works of *Julian* translated into *French* by *M. de la BLETTERIE* are, 1. The celebrated Satyr, or satirical Picture of his Predecessors, called by some *The Feast of the Gods*. 2. Another Satyr against the Inhabitants of *Antioch*, called the *Misopogon*, or *Enemy of the Beard*. 3. The most curious Letters of that Emperor. 4. An allegorical Fable taken from his Discourse against *Heraclius*, a Cynic Philosopher. Whoever understands *French* better, or chuses to read it rather than *Greek*, has Reason to be sorry that the Catalogue of these Translations is not more extensive. Tho' few of *Julian's* Writings are equal to his two Satyrs, yet some of them highly deserve to be better known than they generally are; and few Authors are as much able as *M. de la BLETTERIE*, to translate them in a Manner suitable to the Elegance of the Original.

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## ARTICLE V.

An Essay on Spirit: *Dublin*, 1750. 8vo.

**T**HIS little Treatise hath made so much Noise, that it may be presumed our Readers will be glad to find some Account of it here; especially as most of them can know nothing of it yet, but by Hear-

C. 4 say,

say. The Anonymous Author, who is \* *a Clergyman, of the established Church, possessed of an Ecclesiastical Preferment*, did not print it for the Use of the Public ; (and it was nowhere exposed to public Sale) but for the Perusal of those, in whose Power it may be to remedy that, which appears to him to be an Evil : He does not think it the Duty of any Person, † “ who is the professed Member of any established Church, if he sees, “ or imagines he sees, any Errors, either in “ the Doctrine or Discipline of that Church, “ to sit down quietly, and not to endeavour “ to set them to Rights, much less, to fly “ off, and separate immediately from that “ Church.” What then shall a Man do in that Case ? “ He must behave as he who ‡ sees “ any Error in that Constitution of Go- “ vernment, under which he lives. May “ he not, ought he not, to lay his Opinion “ before the legislative Powers of the Soci- “ ety, in order to procure an Amendment “ of it ? — But then he ought at the “ same Time, unless in Cases of the utmost “ Necessity, where the Vitals of the Con- “ stitution are in Danger, not only, not to “ desert the State, tho’ the Amendment “ should not be made ; but also to avoid rai- “ sing *Parties* and *Factions* in the State, “ for

\* Dedication p. III.    † Dedic. p. XL.    ‡ Ibid.  
P. XLIII.

“ for the Support of his Opinion ; which, “ in the Ecclesiastical Stile, would be called “ *Heresies.*” This is the very Course which our Author hath taken, in Order to produce, if possible, some Amendment of the Book of Common Prayer ; especially with Respect to the *Athanasian Creed*. His Book was not indiscriminately dispersed, but a few Copies only were, undoubtedly by his Directions, sent to the several Bishops of this Kingdom, and perhaps to some other Persons, whose Concurrence may be necessary to bring on the intended Change. For our Part, we would not only applaud his Discretion, but scruple trespassing upon his Intentions, were not we informed, that his Work hath been reprinted in *London*, and is now reprinting in *Dublin*, from the *London* Edition. Thus we may consider it, as being *Publici Juris*, and proceed to inform the Reader of the Contents.

God is the only Self-existent Being : \* “ Every Thing therefore that exists, beside “ that first Cause, which way soever it is “ brought forth into Being, whether it be “ *begotten, emanated, created, or spoken forth,* “ it must proceed from, and owe its Existence to the Will, as well as Power of “ that first Cause.” [It might perhaps, be objected, to this important Principle, that it is

\* *Essay. §. 3.*

is not impossible, an essential, and so far necessary, Emanation should acquire its being independently of the Will, and yet not be Self-existent. Thus *Heat* and *Light* are the necessary Emanations of the *hot* and *luminous Bodies*. Yet if any such Body could be supposed to be Self-existent, all its Attributes, but the Self-existence, might be truly ascribed to *Heat* and *Light*; and those substantial Emanations would, nevertheless, be produced, without the Concurrence of the Will of that Being, to which they would owe their Existence.] However, we know from Experience, that there are such created Beings, as Bodies and Spirits, tho' their respective Natures, and that wherein the Distinction between both precisely lies, are unattainable Mysteries. We find likewise, that the Body is a mere passive Being, from whence our Author concludes, that wherever we find Motion, there must be some Spirit or other, endowed by the Creator, with such Intellect at least, as is necessary to direct the Motion which he is empowered to impress on the Matter. That Principle is here applied, to the Powers of *Gravity* and *Attraction*, and to all the Phœnomena of Nature. I said such Intellect, *at least*, as is necessary, for it \* seems to be a Doubt with our Author, whether the principal Difference between

\* Sect. 25, 26.

Art. 5. December, 1751. 51

tween created Spirits does not arise from the Difference of Organs.

To an Intellect sufficiently active, to produce and direct in voluntary Motions, may be added *Liberty of Will*; and then, there must be likewise a † Capacity of perceiving *Pleasure and Pain*, without which there could be no Reason or Cause to prefer one Motion to another. From thence our Philosopher takes an Opportunity of explaining the Nature of Freedom, the Difference between Man and the Brutes, the several Inlets of Pleasure and Pain, *Adam's Advantages* over his Posterity, the several Operations of the Mind, &c. He treats all those Subjects, tho' briefly, yet with a Perspicuity and superior Sagacity, that betrays an uncommon Degree of Knowledge. But one may easily see that he Touches upon them only, *Per transennam*, and hasteneth to come to the main Subject of his Dissertation, which is to reconcile Metaphysics, with the scriptural Doctrine of Trinity. A Short View of his Scheme will be better expressed in his own Words.\* “ I apprehend it is manifestly shewed,—that, from the Consideration of the Nature of Spirit, by the Light of Reason, it appears there can be but one God, that is, one supreme Intelligent Agent, which one God may however, create an infinite

† Sect. 11. \* Sect. 114.

52 *The Compendious Library.* Art. 5.

“ infinite Series of spiritual Agents; in Sub-  
“ ordination one to another ; some of which  
“ may, by an Authority communicated to  
“ them, from the supreme God, act *as Gods*,  
“ with Regard to those inferior Beings, who  
“ are committed into their Charge. I ap-  
“ prehend, it likewise appears from the Sen-  
“ timents of the *Jews*, as well as from the  
“ Scriptures, both of the Old and New Tes-  
“ tament, that this is the Method of Go-  
“ vernment, which the Almighty hath been  
“ pleased to pursue in the Oeconomy of this  
“ Universe; still reserving to himself that  
“ incommunicable Quality of Supreme,  
“ which it would be a Contradiction to sup-  
“ pose him divested of.” The Reader may  
easily perceive, from the Tendency of the  
whole Scheme, that the *Son* and *Holy Ghost*,  
must be two of the *Series* here spoken of,  
who *act as Gods* in the Evangelical Oecono-  
my. These are the two subordinate Agents,  
whom our Author had chiefly in View †,  
when he spoke of the great Powers and Pre-  
rogatives, that may be communicated to the  
Works of God’s Hands, some of whom,  
tho’ created, may, in his Opinion, be called  
*Eternal*, as *God* who is *an active Spirit*,  
and *bath existed from all Eternity*, *bath been*  
*constantly employed, in exerting this active*  
*Faculty*. But he allows other Angels also

to

† Sect. 27—32. 51.

to have partaken, at least before the Dispensation of the Gospel, of those Powers which he, who was afterwards *manifest in the Flesh*, then exercised over the Posterity of *Jacob* alone. The Nations of the Earth, which have been since given to Christ for his Inheritance, \* as a Reward of his taking Man upon himself, † were then governed by Angels: But *Israel* was *the Boundary of the Lord's Inheritance*. Our Author, who, from a profound Metaphysician, becomes now a learned Critic, ‡ endeavours to support that Notion, by several Passages of Scripture, and of *Jewish* Authors, the genuine Meaning of which, it would be beyond the Scope of an *Abstract* to examine. Then he § proceeds in the Allegation of numberless Passages, whereby, if his Interpretation be allowed, it should appear, 1st, That *Jehovah* is not always the Supreme God, but very often an Angel, and mostly that Angel whom he takes to be the *Αόνος* or *Verb*; 2dly, That || an Angel, tho' sent, may very well speak as in his own Name, without mentioning his Message. From all this, he concludes, ¶ "that the " *Jews* had great Foundation in the *Scrip-*  
" *tures*

\* See Sect. 103—105.

† Sect. 34—38. 87. 88.

‡ Sect. 39—49.

§ Sect. 53—65 and 93—96.

|| Sect. 66—72.

¶ Sect. 73.

"tures of the Old Testament, for their Opinion of a διάλεγος Θεός, a Second or Secondary God, that is, one who acted by a deputed Power." [An Opinion however, \* that does not appear to have been known among them, till they began to relish the Platonic Philosophy, and which does not seem to be easily reconcileable with *thou shalt have none other Gods but me.*]

As for the *Holy Ghost*, the Principles laid down with respect to the *Son*, are so obviously applicable to him, that it may suffice to observe, that according to our Author, † he is the same with the Angel *Gabriel*.

The Sanction given by Scripture to the religious Worship, which we pay to the *Son* and *Holy Ghost*, is one of the most material Objections against all Systems wherein they are of a different Essence, from that of the *Father*. But our Anonymous Author finds no Inconvenience in a subordinate and relative Worship, provided it be not paid *out of our own Head*. He acknowledges that created Beings have ‡ *no Right to Divine Worship, or Adoration, on their own Account.* — *But, says he, when Angels are commissioned from God, with any Degree of Power over us, and are sent in his Name, then*

\* See *Brucker. hist. Phil.* T. II.

† Sect. 77—82.

‡ Sect. 85. The Word *Divine*, is added in Hand-writing (it may be supposed, by the Author's Directions) in the Copy I make use of.

then it cannot be *Idolatry*, to pay them such a *Degree of Adoration*, as is proportionate to the *Authority* with which they are invested: Because such *Adoration* or *Worship*, not being paid them on their own *Account*, but on *Account* of the *Authority*, which hath been delegated unto them, terminates in the one only and supreme *God*. [Yet it seems that, in St. Paul's *Stile*, being *Idolatrous*, and *doing* (*Religious*) *Service* to them which, by *Nature*, are no *Gods*, are *Synonymous Expressions*. *Gal. iv. 8.*]

I shall not enter any further into the Detail of the collateral Proofs, which the learned Author brings, both from sacred and profane Antiquity, in Order to support his own *Scheme*; nor of the heavy Censures which he passes upon those who make use of the most equivocal Word *Hypostasis*, in a Sense quite different from that in which it was taken before, and at the Time of the famous Council of *Nice*. The most candid Examiner may sometimes be carried, by the heat of his Zeal for what appears to him in the Light of a most important *Truth*, beyond what is exactly *Fact*; and I am afraid this has been the Case of our Author in a Charge he brings against the Protestant Clergy, as if their Belief on this Point rested on the Pope's *Authority*.

For

For my Part, tho' I heartily join with those *Protestant Bishops*, who hold the *Doctrine of a consubstantial Trinity*, yet it never came in my Head, that the *Infallibility of the Pope must be acknowledged*, in that Instance more than in any other; neither does his, or any Council's Decisions add the least Weight to the Reasons which determine my Assent to that *Doctrine*.

But before I conclude, I must observe, in Justice to the ingenious Author, that as distant as his Principles are from the received Opinions, on the abstruse Point of the *Divinity of Christ*, he is as positive as the most Orthodox Divines, for that of his *Satisfaction*, or *Dying for us*, which has a much more essential Connection with the Scheme of the Gospel, than the other; and, if I am not greatly mistaken, he was led into the Inquiry, which he here lays before the chief Persons of the Church of *Ireland*, thro' an Apprehension, that the *Doctrine of Christ's Suffering for us* could not well take Place, except the whole Christ, or Messiah, be acknowledged, to have been capable of Suffering. Therefore, whatever may have been the Result of his Researches, there is no sincere Christian but must join in applauding his Intentions.

ART I.

ARTICLE VI.

Premiere Lettre aux Protestans, où l'on démontre combien leurs Assemblées sont Illégitimes. *Avec Approbation et Permission.*

*That is to say,*

A Letter against the Assemblies of the Protestants in France, 4to.

THE Religious Assemblies formed, within these eight or ten Years past, by the Protestants of the South of France, with less reserve, and more frequently, than they used to do for many Years before, tho' still *in Desarts, and in Mountains and in Dens and Caves of the Earth*, have roused the Zeal of their Adversaries, who, (as the \* Bishop of Agen, expresses himself in his *Letter to the Comptroller General*) always *presumed, that his Majesty would, at the Peace, take the most efficacious Measures, to root out of the Kingdom this Sect, this Enemy to his Glory.* Distressed as they are, they have found Means to publish several Apologies for their Conduct, which induced the Author of this Letter not to rest satisfied with the Means employed by the Civil Power to suppress

D. press

\* See Lit. News, in the Article of *Agen.*

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press the growing Evil of worshipping God Almighty, in a Manner different from that of the Church of *Rome*; therefore he makes a Trial of his Eloquence, rather than his Reasoning, in Order to demonstrate, for he promises no less, *that the Assemblies of the Protestants are unlawful*. It must be owned, his Demonstration is as plain as any in *Euclid*, once you grant him a few *Postulata*, viz. 1<sup>st</sup>, That no Religious Assembly can be lawful, which is prohibited by the civil Power of the Country wherein it is held, and unsupported by the Ecclesiastical Authority of the Church of *Rome*: 2<sup>dly</sup>, That there is no manner of Truth, either of Ministry, Doctrine, Worship, or Sacraments, in Protestant Assemblies. But if you should be so unreasonable as to dispute any of these trifling Articles, you shall be made easy, not with direct Proofs, but either with pretended Concessions, made by some Minister or other, or with far-fetched Consequences, drawn from some misconstrued Principle.\* Could you ever have imagined it? The Ministers were represented, as the Preachers of Truth; and they are not even capable of being instrumental in conveying it! How so? The want of Truth in the Ministry carries every Thing else along with it; as soon as it is unlawful, there is no manner of Truth in the

*the Predication: Strange Thing! The Devil could proclaim a Truth contradicted by the then Established Church; viz. that Jesus was the Christ the Son of God, and the Ministers can't do the same! in their Mouth, Articles of Faith are changed into human Opinions.*

This Piece which is well written, and artfully composed, shall be followed by several more of the same Kind, wherein the Author proposes to examine the Objections of the Protestants to an Union with his Church; and we dare foretel, it will be an easy Task for him to remove them, if beginning of the Question, misrepresenting the Facts, and supplying the want of Proofs, with pathetick Declamations retains there, as it has here, the Name of Demonstration.

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## ARTICLE VII.

Description of a COMET, observed by Mr. HORREBON, Junior, Professor of Mathematics and Astronomy, at Copenhagen, in 1748.

**M**R. Horrebon being informed, that a Comet had been seen in Sweden; set out on an Astronomical Journey, in Pursuit of that irregular Planet, and came up with

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her for the first Time, on the 16th of *May*, at one o'Clock in the Morning. According to his Observations, it was somewhat cloudy, and had a small Tail, extended towards the North. It appeared almost in a strait Line with the *Polar Star*, and with the Star *Cassiope*; but in such a Manner, that it was nearer the Former than the Latter. Its Distance from the right Star of the Foot of *Cygnus*, was 45 Degrees 2 Seconds, and from the Snout of the *Bear*, 32 Degrees 33 Seconds. The following Night, it was more on the Left, so that its Course, according to the Order of the Constellations, must have been from West to East. It was first perceived, near *Andromede*, from whence it went by *Cassiope* towards the Pole. It was so small, that the sharpest Sight could scarcely distinguish it, especially in northern Countries, where, at the Time of the Year these Observations were made, there is very little Night.

A R T I.

ARTICLE VIII.

Relacion Historica del *Viage a la AMERICA MERIDIONAL* hecho de Orden de su Magestad, &c.

*That is to say,*

An Historical Account of the *Voyage*, made to SOUTH AMERICA, by Order of his Catholick Majestey, in Order to measure some Degrees of the Equator, and thereby to determine the exact Size and Figure of the Earth; with several other Observations of natural Philosophy and Astronomy; by D. GEORG. JUAN, Commander of ALIAGA, Correspondent of the Royal Academy of Sciences of Paris, and D. ANTONIO ULLOA, of the Royal Society of London, both Captains of Frigates. *Madrid, 1748, 4to. Part I. Vol. I. with Cuts.*

THIS Volume, which shall be followed by three more, is the Work of D. ANT. ULLOA, one of the two Officers, whom the Court of Spain thought proper to join with the French Academicians, who were sent into Peru, in the Year, 1735, in Order, both to assist them in their Operations, and to protect them against any Insults which

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they might have been exposed to from the Inhabitants. These Gentlemen sailed from *Cardiz*, the 26th of *May*, 1735, for *Cartagena*, where they waited for the Arrival of Messieurs *BOUGUER*, and *LA CONDAMINE*, who reached that Place, only on *November* the 26th following. Their Stay there afforded them Opportunities of making Observations on the Climate, the Inhabitants, the Plants, and the Animals of the Country.

The Heat is not immoderate in its Degree; for the Quick-silver, which rose to 1025 of M. *REAUMUR*'s Thermometer, on the 16th of *July*, in *Paris*, never rose higher at *Cartagena*, than 1026; but its Duration makes it almost intolerable. It lasts without any considerable Variation, from one End of the Year to the other; so that the excessive Heat of the hottest Day in *Paris*, is the Medium for every Day in the Year in that Place, and there is scarcely any Abatement in the Night. The Winter is a Season of Rains and Floods, from *May* to *November*. In *December*, the N. E. Winds bring on the fair Weather.

That continued Heat affects the Inhabitants, (whose several Divisions and Subdivisions into *Mulatoes*, *Tercerones*, *Quarterones*, *Sambos*, &c. are here very particularly explained) in such a Manner, that they are always

ways pale and weak, as in a State of Convalescence. A general lowness of Spirits appears in their very Countenance, and way of Speaking. Tho' an European should come there, with the best and strongest Constitution, yet less than three or four Months Stay will soon bring him on a Level with the Natives. But that same Heat is favourable to old People, who recover their Health and Complexion as they advance in Years. Wine, which is not the Produce of the Country, is so essential a Preservative of the Health of the Europeans, that when it fails, Stomach akes become epidemical.

The Mind seems to be affected by the Climate, as well as the Body. Children born in those Parts of *America*, generally shew a good deal of Sprightliness and Genius in their Youth : They make considerable Progress in Sciences ; but they are no sooner twenty, or at most thirty Years old, but that Genius abates, and the invincible Laziness, under which they labour, gets the better of it. The Natives are subject to two Distempers, especially, *viz.* the *Leprosy*, and the *Culebrilla*. The first is troublesome, without creating any Danger to the Life of the Patient, and hath no other remarkable Effects, but to inflame a Thirst, which they are not allowed to quench, at least in the legal Way of Marriage. As for the *Culebrilla*, it is

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not decided yet, whether it is a Distemper of the wormy Kind or not.

The Europeans, on their first Landing, are subject to a dangerous Distemper, whereby the Fleets are apt to lose the third Part, or even the half of their Crew. It was that Mortality, that saved *Carthagena*, from falling into the Hands of the *English*, by destroying the Troops under the Command of Admiral *Vernon*. That Distemper soon comes to a Crisis, and after three or four Days, the Patient is either dead, or out of Danger. The Cause is little known, tho' it is imagined it comes from Cold or Indigestion; but it hath been observed, that if the Patient vomits, he is immediately seized with a *Delirium*, and seldom or never recovers. None but new Comers are subject to this Distemper, and if you return to *Carthagena*, after being there once, you are as safe, in that Respect, as the Natives. That Singularity, can scarcely be accounted for, by D. *Antonio*'s System, who thinks that an excessive Labour, under a scorching Climate, and the Salt Diet used at Sea before you come there, dispose the Constitution to Indigestion and Vomiting. But what is most remarkable in this dreadful Distemper, for which the Physicians of the Country have not found any Cure yet, is, that it was unknown till the Year 1729; when the Galleons began, and have since continued

to

to bury a considerable Part of their Men in this Place.

We shall pick but a few, out of D. *Antonio*'s many Observations upon the Animal Productions of the Country round *Cartagena*; and shall say nothing of what relates to Botany; only that the Tree from which they gather the *Balsam of Tolu*, and the *Sensitive Plant*, are very common there.

The *Bats*, which are very plenty, are apt to bleed the Inhabitants so dextrously, during their Sleep, as to draw Blood enough to weaken them considerably.

Serpents of many Kinds, are also in great plenty. The Species called *Corales* is beautifully painted with Crimson, brown, and green. The Length of the Beast is four or five Feet, and the Bigness as the Thumb. The Head is of the Size of that of the European *Viper*. The Effect of its Biting is an Hæmoryagy at the Extremities of the Fingers and Toes, which ends with the Patient's Life.

The *Cientopies* is a Species of *Scolopendra*. D. *Antonio*, saw some one *Vare* (Spanish *Ell*) or Five Quarters of a *Vare* long.

The Scorpions are of several Colours, and vastly larger than in *Italy*, three Inches long, besides the Tail. These noxious Animals have such an Aversion for the Smoak

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of Tobacco, that our Author saw several of them, put in Glass Bottles, kill themselves out of Despair, when they could not get out of that odious Vapour. The Venom of their Tail hath the same Effect upon them, that it hath upon their Enemies. A Venom of the same Kind is lodged in the Claws of the *Soldier*, a sort of *Crab*, that kills other testaceous Animals, in Order to make their Habitation his own.

The *Comegen*, an Insect so small that it can scarcely be seen, and which is found nowhere but at *Carthagena*, is very fond of all Kinds of Linen and Woollen Cloth, Brocades, &c. One Night is enough to have whole Bales reduced into Dust, by those seemingly insignificant Creatures; and the only Method to preserve them, is to place them upon Forms, the Feet of which are covered with Tar.

From *Carthagena*, our Geometers sailed, on November the 24th, for *Portobello*, a very inconsiderable Town, only for the Fair which is held there yearly at the Arrival of the Galleons. That Fair can't last more than forty Days, during which there is an incredible Hurry and Concourse of People; so much, that a single Room with a Closet may be set at that Time, for a Thousand Pieces of Eight, and a House for Six Thousand, The Reason of that short Continu-  
ance

ance of the Fair is, that his Catholick Ma-  
jesty will not suffer his Fleets and Subjects  
to be longer exposed to the pestilential Air  
of the Place, the pernicious Effects of which  
are but too well known in *England*, since  
the unhappy Expedition of Admiral *Hofier*,  
in 1726. A very remarkable Effect of that  
deadly Air, is, that lying in is almost cer-  
tain Death ; which obliges the Wives of the  
few Inhabitants, whom the Prospect of im-  
mense Profits, fixes in this Place, to go and  
be deliver'd at *Panama*, when they are with  
Child. The very Beasts are barren, and the  
Hens lay no Eggs.

*Quid non Mortalia Pectora cogis ?  
Auri Sacra Fames !*

The Situation of *Portobello* is here deter-  
mined at  $9^{\circ} 34' 35''$  Latitude North, and  $277^{\circ}$   
 $50'$  Longitude East from the Meridian of  
*Paris*. The Quicksilver rose to 27 Inches  
 $11\frac{1}{2}$  Twelfths, in a Place that is but 6 Foot  
higher than the Surface of the Sea.

From *Portobello* our Travellers went up  
the River *Chagre*, as far as *Cruces*, on their  
Way to *Panama*. That River is so rapid  
that in 26, and in some Places in  $14\frac{1}{2}$  Seconds,  
it runs down a Space of 20 Yards. The  
Banks are covered with Woods, and inha-  
bited by a numberless Multitude of Beasts of  
several Kinds. There are several Tigers of  
a small

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a small Size, whom the Mulatoes attack with a Spear, and then cut off every Paw, one after the other, with a broad Sword, when the Beast rises to attack in its turn.

The Apes contrive to cross the River without Swimming, or making Use of any Sort of Bridge. They take hold of each other by the Tail, and thus form a Chain, that hangs from a Tree on the Bank, and swings 'till the lowermost Link can get hold of a Tree on the opposite Side.

— *Panama* lies at  $8^{\text{d}}\ 57' 45''$  Lat. N. by our Geometers Observations, and  $31'$  Long. W. of *Portobello*. The Air is better than at this last Place, and the Heat the same with that of *Carthagena*. Its Variation in *January* 1736 was from  $1020\frac{1}{2}$  to  $1025$ . D. *Antonio* saw a Kind of amphibious Lizard there, an Ell long, that swims by the Means of a Membrane, which unites the Toes of both his fore and hind Feet.

There are very fine Pearls in the Gulph of *Panama*. They are brought up by Negroe-Divers, some of whom are now and then destroyed by Sharks, or by a monstrous Ray, called *Manta*, that embraces and squeezes them 'till they lose their Breath. A sharp Knife is their Defence against this last Enemy.

From *Panama* the Geometers proceeded to *Guayaquil*, in order to observe an Eclipse of the Moon. That Town, the Importance of

of which is generally but little known, is about half a League long, and pretty narrow. It is covered by three Forts, and one of the most populous in the *West-Indies*, with this Singularity, that all the Children who are born there have red Hair. The Climate is pretty much the same with that of *Panama*. The Heat varied in *April 1736* from 1022 to 1027. The rainy Season is here remarkable by frightful Lightnings and Thunders, great Inundations, and a prodigious Multitude of the most noxious Insects, that fill the very Houses. The Gnats are then in such Plenty, that a Candle can't be kept burning without a Lanthorn, so many are the Insects that burn themselves in it and soon put it out. Yet the Place is not so unwholesome as those before-mentioned: Agues are the most common Distempers. Cataracts are also very frequent, and blind People numerous, which D. *Antonio* charges, not without Probability, on the marshy Ground whereon the Town is seated.

The Seas of *St. Helen's Point* are full of *Bulgados* or purple Shells. The *Purple* is a vital Juice, and undoubtedly the Blood of the Fish that is made use of for dying Cotton in that Colour, for Flax-thread doth not so well take the Dye. The Colour is strong and valued, but of a pretty high Price, as each Fish yields but little; it is extracted se-  
veral

veral Ways. Some *Indians* kill the Fish, squeeze it between the Back of one Hand and the Palm of the other, and thus force the precious Liquor out of the Body, and drop it all at once upon their Cotton. The Colour is like Milk at first, then it turns green, and at last becomes a true Purple, exactly as it does in *France*. Others preserve their Benefactor's Life, squeezing it only to force the valuable Juice out of it. The Animal, set at Liberty, recovers, and yields some Colour a second and a third Time, or even oftener: But the Quantity still decreases, as the Operation is repeated.

D. *Antonio* is very particular upon the *Balzes* or *Rafts* that are used on the *Pacifick Ocean*, and carry Sails, but we can't follow him in those Details.

The Country about *Guayaquil* is infested with *Caymans*, a Species of *Crocodiles*. These amphibious Creatures, naturally lazy like the Men who live in the same Climate, often wait with open Jaws, 'till Gnats come in, and then they have no other Trouble but to close them, to get a Meal. Yet they do not always depend upon that providential Food. They do sometimes enter into a League, and then an Army of them forms a Line at the Mouth of a River. Woe to the Fish who are in it. None can escape. At other times they go in Quest of Prey upon Land, and

and carry away Hogs and other domestic Animals, nay, sometimes Children. Once they have tasted Flesh-meat, they take such a liking to it, that they care not for Fish. The Method used to destroy them consists in thrusting a short Dart into a Piece of Meat, in such a Manner that the voracious Creature can't swallow it but cross-ways. Thus the Dart lodges itself in the Jaws, and keeps them asunder, so that the *Cayman* may be approached and killed without Danger, or even Resistance. The Number of those destructive Creatures would be much more considerable, but for a Bird, called by our Author *Gallinaço*, who destroys the Eggs, and is very industrious in finding them, notwithstanding the Female's Care to hide them in the Sand.

The Silk of *Cerba*, which the Inhabitants imagine is too fine to be spun, grows in that Neighbourhood. It is nothing but the Inside of a Fruit: It swells when exposed to the Heat of the Sun, and falls again in the Shade.

Our Travellers left *Guayaquil* on the 3d Day of *May* 1736 to proceed to *Quito* by the Way of the Mountains, of which *D. Antonio* gives a frightful Description. Tho' they were advancing towards the Line, yet the Heat decreased, and at *Tariagua* the Thermometer did not rise above  $101\frac{1}{4}$ . *D. Antonio*

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tonio was then convinced by his own Experience, that the Sensations of Heat and Cold are relative and not absolute. As he came from a warmer Climate, the Air seemed to him to be cold, while other Travellers, who were coming from the Mountains, could not breathe for Heat. Both judged of the Air by the actual State of their Nerves, which were either contracted or relax'd by Habit: As you go up, the Cold increases. The Quicksilver was at 1000, which is the Degree of Cold required for Congelation, at the Foot of Mount *Chimboraço*, the 23d of May, and at 996, on Mount *Pichincha* the 17th of August.

One must cross all these Mountains, which are called of *St. Antonio*, thro' very narrow Paths bordering upon Precipices, at the Bottom of which Torrents are seen at a great Distance. These are made practicable by the Means of small Holes cut in the Rock, wherein the Mules are instructed to put their Feet, and, even without that Contrivance, these Creatures have a particular Art to come safely down the Precipices. They sit down in a Manner upon their hind Feet, and set the fore Feet in a parallel Direction before them. Thus, trusting to their own Weight, without any further Care but that of keeping the Balance, they are swiftly carried down the steepest Slope. The Rider must then trust

trust to their Discretion, as he has no other Dependance for his Life, but their Prudence.

*August* the 29th the learned Company arrived at *Quito*, a large Town which D. *Antonio* describes very particularly. It was here properly they began the Work for which they had been sent by their respective Sovereigns. The Hardships they were obliged to go thro' in order to accomplish it were greater, and lasted longer, than those which M. de *Mau-pertuis* was exposed to in *Lapland*. The first Attempt they made to get to the Top of Mount *Pichincha* was unsuccessful, and D. *Antonio* was like to have perished in it. As he was obliged to go up a-Foot, or rather to climb up for several Hours together, the Fatigue joined to the Rarity of the Air made him faint. He was forced to come back to the Foot of the Hill, from whence he set out again the next Day, and with the Help of some *Indians*, clambered up the Rocks and reached the Top. It was there the *Spanish* and *French* Geometers pitched their Habitation for 23 Days, in a Hut cover'd with Cows Hides, and as well closed as they could contrive it, tho' never sufficiently to keep them, almost under the Line, from the excessive Coldness of the Air. They were obliged to sit all Day and Night close round the Fire, reading by Candle-light. Spirituous Liquors, which they tried to drink, in

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Order to assist the natural Heat in repelling the outward Cold, had lost their Taste and Strength. Every Morning they were forced to get the Snow removed from the Top of their Hovel, which might otherwise have been crushed by the Weight, and was several Times in Danger of being carried down the Precipice, together with its Inhabitants, by the Violence of the raging Storms. The *Indians*, tho' used to Fatigue, and in their own Country, could not bear such Hardships, and ran away. Others were procured by the Authority of the Magistrates, who were relieved every fourth Day. Yet; now and then a beautiful Prospect might be enjoyed. The Thunder was heard roaring under their Feet. Then indeed the Top of *Pichincha* rose up above the Clouds majestically undisturbed. But as soon as the Clouds began to ascend in the superior Region, the Winds, attended with Snow and Showers of Hail-stones, resumed their Fury; so as to roll Rocks down the Precipices, which could scarcely be moved by the united Forces of the learned Travellers. The worst of this adventurous Journey was, that during a Stay of 23 Days in that dismal Place, it never was in their Power to make any regular Observation, nor even to enter into any Sort of Correspondence with the Signals posted in other Places. *Pichincha* was surrounded with Clouds when inferior

inferior Hills had fair Weather, and these were covered with thick Fogs, when there was any Thing of Serenity above. There could be no Intercourse, not even of Prospect, between such different Regions of the Atmosphere, and the Attempts made to the same Purpose on Mount *Pambamorca* failed likewise for the same Reason. The *Academicians* were obliged to come down nearer the Plain, in order to perform their trigonometrical, and other necessary Operations.

A whole Volume is designed to give the Detail of the Astronomical Observations, written by D. *Georgio Juan*; all we can learn from D. *Antonio*, upon that Head, is that the Operations were begun in *August 1737*, and compleated only in *May 1744*; and that the Northern Part of the Meridian Line was perfected by the two *Spaniards* alone, who had also the Second great Astronomical Operation done over-again. Messrs. *Bouguer* and *La Condamine* had then been long gone back to *France*. We have here also the Names of the 32 Signals that were erected, in order to form the necessary Triangles, in determining the Meridian.

It is known from Mr. *Bouguer's* Description, that *Quito* lies in a Sort of Paradise. The Inhabitants enjoy an eternal Spring, and have the Fruits of the most opposite Climates, in the greatest Perfection. The

Heat of a Climate that lies so near the Line is allayed by the high Mountains that surround the Valley where *Quito* is seated. The greatest Heighth of the Quicksilver, observed by *D. Antonio*, is 1014. Insects are neither numerous nor noxious. In fine, here, as well as in the rest of South *America*, the Plague has never been heard of, nor is it known that any Dog ever run mad.

But all these Advantages are not without some Allay. Great Devastations are sometimes produced by Volcans, Earthquakes, Storms, and Torrents; and a Distemper called *Mal del Valle* or *Vicho* is very common. It is a Mortification of the *Rectum*, occasioned by Dysentery and Fluxes. Venereal Distempers are also very frequent, but so mild that no one ever dreams of going thro' a Course to get rid of them.

The most remarkable Fruits of that enchanted Valley are the *Chirimoyas*, the *Palta*, the *Buabas*, the *Granadilla*, and the *Peruvian Strawberries*. But we shall not dwell any longer upon Particulars, this Abstract having already swelled to a considerable Length. Therefore the only Remark of *D. Antonio* upon the Inhabitants, which we shall take Notice of, is, that the *Mestices*, or Natives born from a Mixture of Spanish and Indian Blood, are so apt to excel in liberal Arts, that some of them are very good Limners;

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ners ; and the Pieces of one *Miguel de Sant-Yago* have been reputed valuable ones at *Rome*, where they were carried.

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## ARTICLE IX.

Histoire Generale du XII. Siecle, comprenant toutes les Monarchies *d'Europe, d'Asie, et d'Afrique*, les Heresies, les Conciles, les Papes, et les Scavans de ce Siecle, &c.

*That is to say,*

General History of the Twelfth Century, by  
M. A. *De Marigny*. Paris 1750, 5  
Vol. 12mo.

THE Method of this Book, which is pretty much the same with that followed by M. *Rollin*, in his *Antient History*, is the principal Merit of the Work. The Concerns of each State and Monarchy are treated by themselves, and the Rank of every State depends upon the Date of its Foundation. The chief Advantage which the Author found in that Disposition of his Subject is to avoid sudden Transitions and broken Accounts, an Inconvenience which the Writers of universal History are often forced into, by the Chronological Order which they ob-

E 3 serve.

serve. Thus this is rather a Collection of particular Histories than a general one. Yet M. *De Marigny* sets so much Value on the Method he has pursued, that if he expects any Acknowledgments from the Public, this is the only Foundation of his Hopes; and good Judges pretend that he was so far taken up with it, as to neglect the other necessary Ornaments of a good History.

However, the Number of interesting Events with which this Century abounds, may, perhaps, bid fair for a more favourable Reception, than the Author's Method alone could otherwise have procured him. The several Wars carried on by the *European* Princes beyond Sea; the Conquest of the *Holy Land*; the *Eastern* Empire settled in a *French* Family; *William the Conqueror* gaining a Crown by a single Battle, and new-modelling the *English* Constitution; another Swarm of that Prince's Countrymen, the *Normans*, led by seven Brothers of a noble Family, conquering the Southern Provinces of *Italy* then possessed by the *Greek* Emperors; and the surviving Brother, *Roger*, becoming the Founder of the Monarchy of the *Two Sicilies*; *Italy* torn by the Factions of the *Guelphs* and *Gibelins*; its Provinces becoming the Prey of the strongest or happiest, without any Regard to Right or Wrong, and the Origin of the several petty States into which it is divided.

vided at present, derived from those intestine Distractions ; these are Subjects which, no Doubt, one would chuse to see treated by a masterly Hand. A noble and correct Style, a proper Art used in joining the Facts together, in shewing their Coherence, and discovering a mutual Dependance which is not always obvious, a well judged Attention in disclosing the Causes of some Events ; a Dignity, suitable to the Importance of the Matters spoken of, preserved in the Reflexions which they occasion, are all Ornaments that might add a great Deal to the Value of M. *De Marigny*'s Work, but the Events themselves are worth bestowing any Body's Time in reading the Detail of them ; and few Transactions are more capable of engaging the Attention of the Reader, even tho' they should appear without the least Ornament.

## ARTICLE X.

### *Literary News.*

## P E T E R S B U R G.

**B**Y the Accounts sent to the Synod for the *Propagation of the Christian Faith*, by the Missionaries employed in the Govern-

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ments of *Casan*, *Nisi-novogrod*, and *Woronesh*; it appears that from the Year 1740 to June 1747, two hundred and fifty-eight thousand, three hundred and fifty-seven Persons, either Heathens or Mahometans, have embraced Christianity, *viz.* 141844 Men or Boys, and 116513 Women or Girls.

S T O C K H O L M.

Mr. *Olaus Dalin*, his Majesty's Librarian, known by several Works, and especially by his *Argus*, is publishing his History of the Kingdom of *Sweden*. The 1st Volume treats of the ancient Geography of that Country, the Origin of its first Inhabitants, their Religion, Laws, Sciences, Manners, Uses and Customs, Migrations, &c. and begins the History of their most ancient Kings. The Author's Researches throw Abundance of Light on the remotest Antiquity, but the Reader must always remember that a Building of this Nature, must often have Conjectures for its Foundations.

*Inledning til Heraldiken*, i. e. *Introduction to Heraldry*, with Cuts. This Performance of M. *Charles Uggle* contains uncommon Observations, and worthy to be translated into other Languages.

U P S A L.

Mr. *Andreas Norrelius* hath published two Pamphlets, *De Avibus Ebræorum esu licitis*, and *Diatyposis Academiarum apud Judeos*; which

which met with public Approbation; but his *Anonymi Stricturæ* or *Critical Observations on the History of our public Library*, had a very different Fate, as that History, the Work of *M. Celsius Junior*, had already carried the Prize of Public Applause.

C O P E N H A G E N.

M. *Job. Peter Anchersen*, hath published a curious Work of Literature, wherein he proves that the *Vallis Herthæ*, spoken of by *Tacitus*, is not to be found any where but in the Province of *Seland*, where it is still known by the Name of *Erthe-Dal*. He derives that Word from the *German ERDE* (*Earth*) and critically treats the Question whether *Castum* or *Vastum* be the Epithet of the Word *Nemus Tacit. Germ. Cap. XL. Vallis Herthæ Deæ, et Origines Daniæ ex Græcis et Latinis Authoribus Descriptæ*, 4to.

Mr. *Paus* hath obliged the Public with a *Danish Version of Barclay's Argenis*, 8vo. 3 Vol.

W A R S A W.

The Original M. S. of the Sacred and other Poems of *Saroufski*, one of the best Poets of the last Century, was found by Count *Zaluski*, in a late Journey he took to *Cracow*. The chief Piece of this Work is the *Book of Psalms in Polish Verses*. There are several Versions of each Psalm, in different

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different Metres, and different Sorts of Poetry ; and they may be sung on known Tunes. That Author never published any Thing.

S T E T I N.

Mr. Bruttner, hath publish'd *Remarks upon Mr. Wolfe's Trigonometry.*

B E R L I N.

We have the Second Volume of Mr. Des Champs's *Cours Abregé*, &c. i. e. *Abridgment of Baron Wolff's Philosophy*, in several Letters to Mr. Mousson, Minister of the French Church at Stetin.

Mr. Sack, one of the King's Chaplains, publishes a periodical Pamphlet, in Defence of Christianity, *Vertheidigter glaube der Christen*. Works of this Kind are as necessary here now, as they ever were in *England*. Another Author hath confuted M. de la Metrie. *Pensées Raisonnables*, &c. i. e. *Reasonable Thoughts*, opposed to the *Philosophical Thoughts*, to which is added, *an Essay of Criticism, upon the Book intitled Manners*, 8vo. 1749.

The Public looks upon Mr. Formey, as being the Author of an excellent little Pamphlet Intitled *La Logique des Vraisemblances*, i. e. *The Logic of Probabilities*, the Design of which is to shew that, tho' Religion was not capable of Demonstration, yet it is supported by such Probabilities as must

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must determine any thinking Man in its Favour.

The same Gentleman, whose Abilities are not confined to one particular Species of Learning, hath Publish'd \* *Exposition Abrége*, i.e. *A short View of his Majesty's Plan for the Reformation of Laws*. The Design of this Phamphlet, is to inform the Public, before the Publication of his *Prussian Majesty's new Code*, of the great Advantages he may expect from those wholesome Regulations. The same Subject is treated and celebrated in Verse, by Mr. J. O. Uhde, in a Poem, consisting of three Sheets Folio.

#### P O T S D A M.

C. F. Voss, hath printed *Reflexions sur, &c. Reflections on a Medal of Artemisa, Queen of Caria, and her Mausoleum*; consecrated to the Memory of the late Mr. Ch. Wil. Loescher, Counsellor of Commission to his Polish Majesty, by his afflicted Daughter, Mary Dorothy Loescher, 8vo. with Cuts.

#### D R E S D E N.

Mr. Grentz, who is already known by his *Commentatio de arboribus terminalibus*, and another Dissertation, *de Apocriariis*, hath Published, *Lychnum in Prytaneo, &c.* wherein

\* A Gentleman lately come from Berlin assured me, that Mr. Formey himself does not claim the Merit of this Book, but ascribes it to an Author of a much superior Rank.

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wherein he proves that there was a Lamp burning for ever in the *Prytanæum*, and illustrates by that Remark a Greek Proverb made use of by *Theocritus* Idyl. xvi.

A M S T E R D A M.

*La Voix Libre, &c. i. e. The free Voice of the Patriot, or Observations on the Polish Government,* 8vo. 2 Vol. 1749. This is an excellent Work on a Subject that is but little known out of *Poland*. The Anonymous Author is presumed to be a Person of the highest Rank, who had once a great Share in the Affairs of his Country.

*Memoires, &c. i. e. Memoirs of the History of Europe, from 1740, to the Peace signed at Aix La Chapelle, Octob. 18. 1748.* 3 Vol. 12mo. 1749.

*L'Asiatique tolerant, i. e. The tolerating Asiatic,* 8vo. This is an ingenious Fiction, written in the Stile of *Crebillon*, and the Design of which would do him more Honour than some of his real Performances. Here the persecuting Spirit, especially that of the *French* Government against the Protestants, is exposed, the Necessity of Civil Toleration established, and the Rights of Humanity against Tyranny asserted. The Word *Paris* is upon the Title Page; but had this Book been really printed there, it would be sufficiently confuted.

*Considerations,*

*Considerations, &c. i. e. Considerations on the Origin and Progress of Literature among the Romans, as also on the Causes of its Decline, by M. l'Abbé D' Orgival, 8vo.*

1750.

*Ecrits pour et contre, &c. i. e. Writings for and against the Immunities pretended by the Clergy of France, 1751. 8vo. 2. Vol. These are but a few of the Writings publish'd upon that Controversy; for many Volumes could not contain all.*

*Lettre, &c. i. e. A Letter on the political Testament of Cardinal de Richelieu, by M. de Foncemagne, of the French Academy, 12mo. 1750.*

*Voyage autour, &c. i. e. A new Edition of Anson's Voyage in French, 4to. 1751.*

*Illustres Françoises, i. e. The Illustrious French Women, 12mo. 4 Vol. 1750.*

*Lettres, &c. i. e. The Letters of Ninon L' Enclos, to the Marquis of Sevigne, 8vo. 1750.*

*Oeuvres, &c. i. e. The Works of Lewis Racine (Son to the famous Poet) of the Academy of Inscriptions, 12mo. 6 Vol. 1750.*

*Histoire, &c. i. e. History of the Roman Emperors, by M. Crevier, Tom. 1, 2. Reprinted from the Paris Edition, in 1749.*

*Histoire, &c. i. e. A General History of Poland, by M. de Salignac, 12mo. 5 Vol.*

Vol. This is reprinted from the *Paris Edition.*

*Histoire, Abregée, &c. i. e. A short History of the last Persecution of Port-Royal in the Fields, to which is added, an Account of the edifying Life of the Servants of that sanctified House, 12mo. 3 Vol. 1751.*

L E Y D E N.

*Essay, &c. i. e. An Essay on Moral Philosophy, ascribed to M. de Maupertuis, 8vo. 1750.* It is hard to guess for what Reason the Name of *London* appears on the Title Page instead of *Leyden*, where this Book was really printed.

*Essai, &c. i. e. An Essay of Cosmology, by M. de Maupertuis, 8vo. 1751.*

*Lutchman* hath lately reprinted *Leusden's Greek New Testament, and the Pharmacopoea Leidensis.* A new Edition of *Suetonius*, is publish'd by M. F. *Oudendorp*, who hath added his own Notes, and some of *And. Duker*, that were never printed before, to those of *J. G. Grævius*, and *J. Gronovius*.

*Alb. Schultens Epistola prima ad Amp. & Exc. Virum F. O. Menkenium, in qua numerica recensio Gram. Erpenii cum præfatione et Accessionibus ex Hamasa sub examen devocatur, 1749.*

The 44th Vol. of *Bibliotheque Raisonnée*, p. 344, &c. contains an *Historical Essay*, on the

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the Works of our Illustrious Professor, M.  
*Albert Schultens*, who died January 26.

1750.

### H A G U E.

*Lettres, &c.* i. e. Chinese *Letters*, by the  
Marquis d' Argens, 8vo. 5 Vol. 1751.

*Abregé, &c.* i. e. *A short Historical Geography of the United Provinces*, by J. Fr. Fabre, 12mo. 1750.

*Traité, &c.* i. e. *A Treatise on Systems, wherein their Advantages and Inconveniences are examined*, 1749, 8vo. 2 Vol. This Work was really printed at *Paris*, tho' it bears the Name of the *Hague* on the Title Page.

### R O T T E R D A M.

There is a Proposal to publish by Subscription, in this Town, an Edition of *Virgil's Works*, on Copper Plates, with all the Ornaments that the Art of Engraving can afford, on the Model of *Pine's Edition of Horace*, Price six Guineas.

### P A R I S.

*Traité de la Cause, &c.* i. e. *A Treatise on the Cause of the Phænomena of Electricity*, by Mr. *Boullanger*, 8vo. 1750. This Author derives all the Phænomena from the Friction which, as he imagines, divides the Subtle from the grossest Parts of the Atmosphere that surrounds the electrical Tube, forces the former in, and the latter off that

Tube,

Tube, and thus produces by mere Impulsion all the Appearances to which other Philosophers assign different Causes.

*Mandement, &c. i. e. A Mandate of the Archbishop of Tours, against a Libel, Intituled, a Letter of M. —— to a Friend, occasioned by the Archbishop of Tours's Pastoral Instruction on Christian Righteousness,* 4to. 1750. This Piece may serve to shew that the so much boasted of Unanimity of the Roman Catholics upon the most important Points of Doctrine, is not so infallibly procured by the Infallibility of their Church, as they pretend.

*Histoire, &c. i. e. A general History of Voyages, &c.* Tom. VIII. 4to. 1750. This is no more a Translation of the English Compilation (which, for want of proper Materials, as the Authors complain, left the Readers, at the End of the 7th Vol. in the middle of *Asia*) but a Continuation by *l' Abbé Prevôt*, who is so well known by his several Romances; *Cleveland*; the *Dean of Cole-raine*, &c.

The following learned Dissertation is publick here, without its appearing when or where it was printed: But the Date of the writing is from *Brescia*, Novemb. 1. 1749. *Ad virum Cl. Albertum Mazzolenium abbatem Cassinensem, &c. de Tarsensi Hercule in viridi jaspide insculpto Epistola Casti innocentis*  
Anfaldi

Ansaldi ordinis Prædicatorum. This Piece deserves to be known by all Lovers of Antiquity.

### A M I E N S.

The Literary Society of this Town was erected into an Academy of *Belles-Lettres, Sciences and Arts*, by Letters Patents dated June 1750. The Duke of Chaulnes gives a Sum of 1200 Livres for two Præmiums. The first Subjects proposed are, For a Dissertation, whether sufficient Proofs can be found either from History, Natural Philosophy, or ancient and modern Geometry, to shew that Great Britain was formerly a Part of the Continent. 2dly, For a Poem, How far publick Monuments contribute to shew the greatness of a Nation.

### D I J O N.

*Traité des peremptions, &c. i. e. A Treatise of the peremption of Instances* (or Law-Suits defeated by the Plaintiff's Neglect to go on with the Suit after instituting it) *by the late M. Mellenet*, a Barrister in the Parliament of Burgundy, revised and improved by M. Bridon, also a Barrister in the same Court, 8vo. 1750.

### T O U L O N.

*Instructions, &c. i. e. Ritual Instructions of the Diocese of Toulon, publish'd for the use of the Curates, Confessors, and other Clergy of the Diocese, 1749, 4to. 2 Vol.*

## A G E N.

*Lettre de M. &c. i.e. A Letter from the Bishop of Agen to the Comptroller General, against the Tolerating of Hugenots in France, dated May 1, 1751.* This Epistle is wrote in the true Character of St. Paul, when he was breathing out Threatning and Slaughter against the Disciples of the Lord ; but whoever will consider it abstractedly from the Truth of the Facts, which are strangely misrepresented, and from the Wickedness of the Design, which is to represent innocent Protestants in the blackest Colours, will find it a Master-piece of Eloquence.

## G E N E V A.

Mr. Gab. Cramer, Professor of Philosophy and Mathematics, hath published, (under the modest Title of *Introduction*, i.e. *An Introduction to the Analysis of the Algebraic Curves*, 4to.) A compleat Analysis of the Curves of several Orders ; a Subject never attempted before Sir Isaac Newton ; and in the Knowledge of which the most learned have made but a slow Progress, since that great Mathematician.

## Z U R I C H.

M. Stapfer hath compleated his *Polemical Divinity*, and begun the Publication of his *Positive Divinity in High Dutch. Grandlegung Zur wharen Religion.* We have also, a valuable new Edition of *Lucian* by Mr. Breitinger. Pro-

Professor *Gesner*, goes on with his *Thesaurus Numismatum Antiquorum*. That important Collection, which the Lovers of Antiquity long to see compleated, will contain several thousand Medals, some of which were not mentioned as yet by any Antiquarian.

The *Museum Helveticum*, continues to appear with Success, under the Direction of M. *Zimmerman*: It is surprizing, a Collection of so many excellent Pieces should be so little known Abroad.

*Muratori*'s *Thesaurus*, is not always free from Faults. That learned Compiler did sometimes publish Inscriptions, as being new, that were found in preceding Collections; he repeated some in the End of the Work that had already found their Place in the Beginning; some are not exactly represented, others are not sufficiently explained. Mr. *Hagenbuch*, who discovered those Faults, imparted his Discoveries to several Friends, who did not always fall in with his Opinion. This produced a Literary Correspondence, which is now Published by that Learned Professor of Antiquities and Literature. *Epistolæ Epigraphicæ, in quibus plurimæ antique Inscriptio[n]es Græcæ et Latinæ Thesauri imprimis Muratoriani emendantur et explicantur.*

We have from the same Hand, *Tessaracoston Turicensis Inscriptio antiqua, ex qua*

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*qua Turici sub Imp. Rom. stationem Quadragesimæ Galliarum fuisse primum innotescit.*

The Subject of this curious Dissertation, is an Inscription found on the 16th of *May*, 1747. in a publick Walk of the City of Zurich called *Lindenhoff*, from which it appears, that Zurich is no other but the ancient *Turicum*.

An Italian Cardinal, who encourages any thing that clashes with the Infallibility of the Pope, and a Man of Letters, who promotes the Publication of any thing that clashes with his own Notions, are two rare Phœnomena, which we have seen at once in the Encouragement given by Cardinal *Quirini* to the following Dissertation. *De consilio de emendanda Ecclesia, auspiciis Pauli III. Pontificis Romani a quatuor Cardinalibus et quinque aliis Præsulibus conscripto, ac a Paulo IV. Damnato, ad Emin. ac Rev. Angelum Mariam Cardinalem Quirinum, Bibliothecarium Vaticanum et Episcopum Brixensem, Epistola, Jo. Georgii Schelhornii: accessit ob raritatem et præstantiam suam Jo. Sturmii de eodem consilio Epistola, 4to.*

R O M E.

*De Obelisco Augusti Cæsar is e Campi Martii ruderibus nuper eruto, commentarius: Auctore Angelo Maria Bandino. Accedunt Cl. Virorum Epistole atque Opuscula, 1750, Folio, with Cuts, Italian and Latin.*

V E N I C E.

V E N I C E.

*Biblia S. Vulg. Edit. Sixti V. Pont. max. jussu recognita, et Clementis VIII. Auctoritate edita, cum selectissimis Literalibus commentariis Jo. Gagnæi, Jo. Maldonati, Em. Sa. Guil. Estii, &c. 4to. 1750.*

*Raccolta D'Opusculi, &c. A Collection of scientifical, and Philological Works, Vol. 41, 42. 8vo.*

F L O R E N C E.

*Μυσεὺς τα καθ' ορα και λαναρδες. Avvenimenti, &c. i.e. The Adventures of Hero and Leander, translated from the Greek of Musæus into Italian Verses, 4to.*

*Gl. Petri Michelii Catalogus Plantarum Horti Cæsarei Florentini: Opus posthumum jussu Societatis Botanicæ editum, continuatum, et iphus Horti Historiâ Locupletatum ab Jo. Targionio Tozzettio Flor. M. D. Rei Herbariæ Profes. Fol. 1748.*

N A P L E S.

*Il vettusto, &c. i.e. The ancient Calendar of Naples, lately discovered, and illustrated in several Dissertations by P. D. Ludovico Sabbatini D'Anfora, a Priest of the Congregation of the pious Workmen, 1750, 4to. We have nine Volumes of this Work, and three more are expected; one for every Month in the Year.*

M I L A N.

*Mr. Philip Angelati, Director of the Palatine*

tine Printing-house, is preparing three considerable Works.

I. A new Edition of *Onuphrius Panvinius.*

II. A new and fuller *Bibliotheca* than any yet published, of Authors older than the xvith Century, whose Works were translated into *Italian*, from the *Hebrew, Arabic, Greek, Persian, Turkish, and other Foreign Languages.*

III. *De Monetis Italiæ, variorum illustrium Virorum Dissertationes, quarum Pars prima nunc prodit. Philip. Argelatus, Bononiensis, Collegit, recensuit, auxit, necnon indicibus locupletissimis exornavit, Fol.*

#### L O N D O N.

As we have but little Room left, we shall mention but the following new Books.

A new Edition of *Spencer's Fairy Queen*, 4to. 3 Vol.—*Cantatas and Songs set to Music by J. Stanley.*—*The Psalm-singer's Companion by Ab. Milner.*—*The Importance of Settling and Fortifying Nova Scotia, a Pamphlet*—*A Treatise on the Theory and Practice of Midwifery; by W. Smellie, M.D.* large 8vo.—A new Translation of *Sallust*, with that Author's Life, 8vo.—*The Life and military Exploits of Pyrrhus King of Epire; translated from the French by Th. Mortimer.*—*Maxims, Theological Ideas and Sentiments, &c. by J. Gambold.*—*The Greek of the Thessal.*

1 *Theſſal. explained, by John Kingſon.* —  
*The Works of Archbiſhop Sharp, 7 Vol. 8vo.* —  
*A full and final Reply to Mr. Toll's Defence of Dr. Middleton's free Inquiry by W. Dodwell, D.D.* — *Free and impartial Considerations on the free and candid Diſquisitions, by a Gentleman.*

### D U B L I N.

*Remarks on the Life and Writings of Dr. Jonathan Swift, Dean of St. Patrick's, Dublin, in a Series of Letters from John Earl of Orrery to his Son, the Hon. Hamilton Boyle,* printed by *George Faulkner, 1752.*

This is the only Book of any Conſe-quence that has been lately printed here. Our Presses are mostly taken up with re-printing Novels and Romances from the London Editions. Yet some Works of greater Moment have been also lately re-printed, viz. Dr. Mead's *Medical Precepts and Cautions*, translated by T. Slack, M.D. — *The Minor English Poets, 2 Vol.* The *Circle of Sciences, 8 small Vols.* originally written for the Inſtruction of the late Prince of Wales's Family.

Several Booksellers have joined in a Pro-posal to reprint by Subscription the most uſe-ful *Universal Dictionary of Trade*, by M. Savary, translated into English by Mat. Pos-tlethwayt, Esq; in 2 Vol. Fol. of the Size of Chambers's *Dictionary*, Price Three Guineas.

The

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The Stand made by *Bertram* (or rather *Ratram*) against the new-born Doctrine of Transubstantiation, when that Doctrine was first usher'd into the World by *Paschasius Radbert*, in the 9th Century, affords such an easy and obvious Reply to the Charge of Novelty, which is continually urged by the *Roman Catholicks* against the *Protestants*, that we don't doubt but the Public will readily encourage a new Edition of that celebrated Author's little Treatise *concerning the Body and Blood of Christ in the Sacrament*. It is a Book which no *Protestant* Clergyman ought to be without, especially in a Country where there are so many People of a different Persuasion. It was first printed in *Latin* at *Cologn* 1532, and appeared in *English* in 1549: Several other Translations of it were since made into the same Language, a great Presumption of its Usefulness. The last, *London* 1686, was adorned with a learned Preface, which, with Additions, is now proposed together with the Book itself, to be reprinted by Subscription. The Price to Subscribers is but *Two British Shillings*, and Subscriptions are taken in by *George Grierson, Essex street*; *G. and A. Ewing, Dame-street*; *S. Powell, Crane-lane, Dublin*; by *M. Ramsay in Waterford*, and *Mr. Scott in Kilkenny*, where Subscribers may have their Books on *Ascension-day* next.

*The End of Nov. and Dec. 1751.*

THE  
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LIBRARY:  
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LITERARY  
JOURNAL  
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For January and February, 1752.

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By V. DESVOEUX, *Chaplain to the  
Right Hon. Lord GEORGE SACKVILLE's  
Regiment.*

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## ADVERTISEMENT.

M R. Grierson having some Copies of *Du Pin's Ecclesiastical History*, in 3 Vols. Folio, yet remaining, proposes to sell them at Fifty Shillings neatly bound. In this Work, the Doctrines and Practices of the Primitive Church are represented with so much Candour and Sincerity, that those who are unacquainted with the Writings of the Fathers need not fear being imposed upon: The Author, indeed was of the Communion of the Church of *Rome*, but he never suffered the *Sorbonnist* to break upon the Historian.

THE

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T H E  
*Compendious Library.*

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JANUARY and FEBRUARY, 1752.

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A R T I C L E I.

Histoire et Memoires de l'Academie, &c.

*That is to say,*

The History and Memoirs of the *Paris*  
*ACADEMY of Sciences* for the Year  
1744.

WHEN M. *de Fontenelle* resigned the Employment of perpetual Secretary to the Academy, M. *de Mairan* consented to take the Functions of it upon himself for a while, till that illustrious Body could find a Person both capable and willing to undertake the Task. M. *de Fouchy* is now appointed to fill up that important Post. The Public is indebted to him for this Volume of the History, and has Reason to applaud the Choice made by the Academy. But it is not possible for us to give an Account of every Thing

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that is curious, instructive, or entertaining. Therefore we can't take Notice of what properly belongs to the Historian, and must hasten to the Memoirs, which undoubtedly are the most interesting Part of the Work, and select such among them as may be presumed to be of the most general Use.

The Article of *general Physiology* contains four Pieces, three of which are meteorological Observations made. 1. near *Pluviers* in *Gatinois*, by M. *Dubamel*. 2. At *Quebec* in *Canada*, by M. *Gautier*. 3. At the Royal Observatory of *Paris*, by M. *de Fouchy*. The Fourth is the Work of M. *Du Hamel*, and treats

*Of the Imbibition of Wood.*

It appears from the Experiments made by this Gentleman, 1st, That Wood (and he tried several Kinds, from the softest to the most compact) when it is dry, imbibes the Dampness of the Air, and then parts with it, according to the different State of the Atmosphere. Thus any Piece of Wood is a true *Hygrometer*. 2dly, Wood under Water does likewise imbibe the surrounding Element, yet more or less, according to the various Situations of the Atmosphere. 3dly, Wood under Water, after soaking as much of it as it can hold, is still susceptible of the Impressions

Impressions of the Atmosphere, according to the different Situations of which it retains, loses or regains the imbibed Fluid, tho' not as regularly as when exposed to the Air.

The Article of *Anatomy* contains five Memoirs, the most remarkable of which is that of M. *Bertin*, on the Structure of the *Kidneys*. Here we have a fresh Proof of the Regard that is due to the Opinions of great Men. *Newton*, tho' without proper Observations was led by his Theory to determine the Figure of the Earth to be that of a Spheroid; and Observations have since proved him to be in the right. *Boerhaave*, tho' without proper Experiments on that Head, judged that the seemingly opposite Systems of *Ruyſch* and *Vieußens* on one Hand, and *Malpighi* on the other, must both be true. Now M. *Bertin*, by the Help of the nicest Injections and microscopical Observations, finds a double Filtration in the Kidneys: The one of the grosseſt Urine by the means of the tubular Substance of *Ruyſch*, and the other of the cleareſt, thro' the Glands of *Malpighi*: Thus *Boerhaave* guessed; but he guessed like *Boerhaave*.

There are 4 Memoirs of *Chymistry*. 1. Of *Allum*, which M. *Geoffreoy* takes to be a calcin'd Earth, the Produce of decayed Vegetables or Animals. 2. Of the *Mineral Waters* of *Mont-dor* in *Auvergne*, by M. *Le Monier*.

*Monier.* The Importance of this Piece is greatly local, and does not affect our Readers. 3. Of *Neutral Salts*, whose Family is greatly increased by Mr. *Rouelle's* Definition, who calls a Neutral Salt, any Crystallization formed by the Union of an Acid whatsoever, Mineral or Vegetable, with an Alkali, fixed or volatile, an absorbent Earth, a metallic Substance, or an Oyl. 4. Of the *Zink* or *Bismuth*. M. *Malouin* has found out a Method for dissolving that Mineral by the Means of *Arsenick*.

Among the 5 Memoirs of *Botany*, none deserves more Attention than that of M. *Du Hamel*, which we shall give an Account of. The other four treat, 2. Of the *Sénéka* or *Polygala* of *Virginia*, a Plant used with Success by Dr. *Jennet*, a Scotch Physician, against the Bite of the Rattle-Snake, and now proposed by M. *Bougart*, as being of great Service in pleuretic, peripneumonic, and hydropic Disorders. 3. Of the *Cuscuta*, a Parasitical Plant, by M. *Guettard*. 4. Of the Plant called *Franca*, by the same. 5. Of the *Contrayerva*, a *Mexican* Plant, which M. *De Jussieu* raised from the Seed in the Royal Garden of Plants.

#### Of Slips and Layers of Trees.

M. *Du Hamel's* Design is to carry to a greater Degree of Perfection, than it has hitherto

thereto attained, that Method of propagating Trees, which he looks upon as the quickest and the surest. If you want to have a large Wood, Sowing is the most obvious Method; but the Success of it is slow. Slips will give you larger Poplars, Sallows, Limes, &c. in eight Years, than you could get them from Seeds in 20 or 25 Years: Besides there are several Sorts of exotic Trees which bear no Seed in our Climates. Another Inconvenience of the Seeds is, that you are not sure of raising the very Species of Tree that you want. From a large Wallnut or Chesnut you will raise Trees that bear but small Fruit. Grafting is a Resource: But if the Tree that you want is a Foreign one, it is difficult to find proper and analogous Subjects. Slips and Layers are the best, and, in many Cases, the only Resources you have. This makes it highly worth a Philosopher's while to examine the Principles upon which these Operations proceed.

To procure Roots out of a Branch that naturally has none is the End proposed by both, with this Difference, that a Slip is a Branch severed from the Mother-tree; and the Layer a Branch that continues Part of it during the Operation. Thus the most essential Thing to be known is, how Nature proceeds in the Formation of Roots. In order to discover this M. *Dubamel* made several Experiments,

the Result of which is, that there is an ascending and a descending Sap ; the former designed to swell the Buds, and the latter to expand the Fibres of the Roots. He does not allow the Circulation of that Sap, as imagined by some Botanists ; but takes the descending Juices to be sucked from the Air by the Leaves, as those that ascend are pumped from the Earth by the Roots. The Existence of the descending Sap is easily made out from a very common Experiment. If you intercept the free Communication of the Sap between the upper and lower Part of a Branch, either by a strong Ligature, or by raising a Ring of the Bark ; you will soon after observe a double Swelling in the Shape of two Collars, above and below the choaked Part, and the superior one is generally larger than the inferior. Now is the Fall of those Juices, whereby the superior Swelling is produced, the Effect of their own Weight only ? A double Experiment, which we are going to relate, shews that it is not. M. *Dubamel* procured a proper Matrix for the unfolding of the Roots, by putting Earth or whet Moss about these Collars, and Roots appeared according to his Expectation, which must therefore have been produced by the descending Sap. Again he inverted the Order, and made that same Sap which by its Descent is productive

productive of Roots, ascend, and it still produced Roots, whereby it is plain that, besides the Weight of the Juices, there is some Organization in the Trees, that forces the Sap designed for the Roots to move towards them. This last Experiment deserves to be more particularly described.

M. *Duhamel* set two Slips of a Sallow-tree in the Ground, at the same Time, the one in a vertical Situation, and the other with the Summit downward: He also cut several young Trees of the same Species close to the Ground, and turning them upside down planted the Branches in the Earth, as if they had been Roots, and erected the Stem in a Position contrary to its natural Situation. The Effect was, that the inverted Slips shot forth both Roots and Buds, tho' weaker ones than those which were in the natural Position. But it was very observable that the Buds and Roots came out of the inverted Slips, in the same Direction which they should have had there been no Inversion, that is to say, the Buds downwards, and the Roots upwards, but soon after turned themselves to a Direction suitable to the Medium in which they were to continue. From thence it appears, that whatever Alteration may have afterwards happened in the Course of the Sap, when the Slips were naturalised to their new Situation, the first unfolding of both Roots and

Buds was produced by Juices that flowed in a Direction contrary to that which had been natural to them when on the Mother-tree, and of Consequence not actuated by their Weight only. The Production of the Roots by the descending Sap may be confirmed from another Experiment of M. *Du Hamel*. He buried a long Branch of Sallow in the Ground, in such a Manner as to leave both Ends out. Whatever was left in the Air shot forth Buds; the whole Portion that lay under Ground produced Roots; but it was remarkable that the Roots were stronger that came out next to the smallest End.

From this Theory one may conclude that, in order to help Nature, and procure the Success of Slips, which never fail but because they don't shoot Roots soon enough, it would be proper to begin on the Tree the Operation which is commonly left to be performed by Nature alone in the Ground. Force the descending Sap to form those Collars, which we may call *Reservoirs* of Roots; make Use besides of either Moss or any Thing else wherein the tender Fibres of the Roots may commodiously extend themselves: Then, and no sooner, apply your Knife, and out of a few Trees you may soon raise a Forest.

M. *Nicole* and the Marquis of *Courtivron*, are the Authors of the only two Memoirs of *Algebra* that we meet with in this Volume.

I. On

1. On the irreducible Case of the 3d Degree. 2. On a Method to resolve the Equations of any Degree by Way of Approximation.

The only Memoir of *Geometry* is likewise owing to M. *de Courtivron*; on the *Oscillation of Pendulums in Arches of Circles of a small Extent*. His Design is to determine how far the Oscillation, in Arches of Circles, differs from the same in Arches of Cycloids, which would certainly make the Pendulum Clocks truer, if other Inconveniences did not prevent that Curve's being made Use of in their Construction.

The Article of *Astronomy* contains, 1. The Observations made by Messieurs *Cassini* and *Maraldi* on the great Comet that appeared from *December 21, 1743*, to *March 1, 1744*, *N. S.* 2dly. An Account of M. *Bouguer's* Voyage to *Peru*, in order to determine the Figure of the Earth. 3. A more exact Determination of the Altitude of the Pole at the Observatory at *Paris*, than had been hitherto made; by M. *de Thury*, who found it  $48^{\circ} 50' 9''$ . That learned Gentleman examined likewise the right Ascension of the Northern Star, and determines it at  $10^{\circ} 32' 28''$ . 4. A very curious Dissertation of M. *l'Abbé de la Caille* upon Astronomical Projections, in order to render the Observation of Eclipses of greater Use for the certain Determination

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termination of Longitudes. 5. A double Observation of an Eclipse of *Jupiter* by the Moon seen at *Paris*, by M. *Cassini*, and at *Sommervieux* by the Bishop of *Bayeux*.

There is but one Memoir of *Hydrography*, and one of *Optics*, both written by M. *de Maupertuis*. The first treats of the Loxodromic Line, and is designed to rectify the Errors into which Navigators might be led thro' a Supposition that the Earth is of a different Figure from that which has been determined by the latest Observations. The second assigns the Reason why the *Sinus of the Angle of Refraction* bears a constant Relation to the *Sinus of Incidence*. That Reason, from which the learned Academist likewise derives the direct Propagation of Light, and its Reflexion, is a metaphysical one; but different from that which had been imagined by *Leibnitz* and *Fermat*. The Quantity of Action, saith M. *de Maupertuis*, is less by that Law than it could be if Light should pass from any Medium into another Medium of a different Density, in any other Manner.

There is no Memoir of *Mechanics*, for the only Article on that Subject is an Abstract made by M. *de Fouchy*, of a known Book of M. *d'Alambert*.

ART I.

ARTICLE II.

*A List of the Authors of the Universal History.*

ANY one who loves Reading is glad to know to whom he is indebted for the Pleasure he receives from a good Book. Therefore I don't doubt but a List of the learned Men who have composed a Work as justly valued as the *Universal History*, will be acceptable to the Public.

The *Cosmogony* is the Work of M. *George Sale*, Attorney at Law, who is so advantageously known by his learned Translation of, and Notes upon the *Coran* or *Alcoran*.

The *Antediluvian History* was written by M. *Green*.

The *Postdiluvian History* as far as the History of *Egypt*, by Mr. *Mead*.

The History of *Egypt*, *Syria*, *Phœnicia*, *Babylonia*, *Media*, by Mr. *Shelvoke*, who is now Secretary to the Post-Office. The whole was revised and corrected, in the *English 8vo* Edition, by the learned Author of the History of the *Popes*.

The History of the *Perians* by M. *Campbel*.

That of *Greece* to the *Achaian League*, by the same.

The

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The History of the *Jews*, and the Retreat of *Xenophon* by Mr. *Psalmanazar*. [This Gentleman, who would be known by many learned Performances, had his Name been prefixed to all he wrote, is a Native of the Island of *Formosa*, now aged above eighty. He was converted to Christianity by the Jesuits, but judged since for himself, that true Christianity was only among the Protestants. All who know any Thing of him say that the Particulars of his History are extremely curious. But he will not have them published during his Life.]

The Rev. M. *Swinton*, Fellow of *Wadham College, Oxford*, is the Author of the History of the *Carthaginians* and *Numidians*.

Whatever else was published to the Year 1748 is owing to *Archibald Bower*, Esq; who is too well known by his History of the *Popes* to want our Encomiums.

*N. B.* This List, which may be depended on, goes no further than the Year 1748, for the several *Irish* Editions of that excellent Book which were then published, having lessened the Profit of the *English* Editors, the above-named Gentlemen did not think it worth their while to go on.

ART I.

A R T I C L E III.

Remarks on the Life and Writings of Dr. Jonathan Swift, Dean of St. Patricks, Dublin, in a Series of Letters, from John Earl of Orrery to his Son the Hon. Hamilton Boyle. [Reprinted from the London Edition] Dublin, 1752.

**A** Work like this is not susceptible of being regularly abstracted, as it mostly consists of detached Remarks, which have no other Connection with each other, besides that of being made upon a Collection, in which neither Order or Method of any Kind was observed. Yet there is something so affecting, and so engaging, diffused thro' the whole, that we could not refuse indulging ourselves in giving some Account of it to our Readers. It is none of our Business to determine whether the noble Author acted a very kindly Part with Respect to his deceased Friend; but in Regard to the Publick, (the only View in which it concerns us to examine his Performance), he seems to have discharged that of a very able Writer, and has a Right to the Acknowledgments of all the Lovers of Literature.

Dean Swift was born in Dublin, November 30, 1667, but of English Extraction. His Father was the 5th Son of Mr. Thomas Swift,

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*Swift*, Vicar of *Goodridge* in *Herefordshire*, and his Mother *Mrs. Abigail Erick* of *Leicestershire*. Dr. *Swift* is very far from being one of those who have a Right to swell *Baillet's Treatise of the Children illustrious by their Progress in Learning*. His Accomplishments were so little conspicuous in his Youth, " that \* when he appeared as a Candidate for the Degree of Bachelor of Arts, in the College of *Dublin*, he was set aside on 'Account of Insufficiency' and at last obtained his Admission *Speciali Gratia*. [This was owing, perhaps, to the particular Turn of his Genius, rather than to any real Want of Abilities. It is true, the Dean himself, if we can depend upon † *Mrs. Pilkington's Account*, owned that at that Time he was really dull. But too much Stress ought not to be laid on that Confession, and I don't doubt but he might have been as disgracefully repulsed in his brightest Days, had he come *incognito* to be examined. In Universities and Colleges, there must be general Rules; and a Man who must be examined in *Logic*, *Metaphysics*, *Mathematics* and *Natural Philosophy*, cannot expect to get any Applause, on Account of his Progress in other Branches of Learning, if he is deficient in these.] However this was a Disappointment to Mr. *Swift*, who resolved to pursue his Studies at *Oxford*,

\* p. 11.

† See her *Memoirs*, Vol. I. p. 64.

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Oxford, and entered himself of *Hart-Hall*, where he resided till he took his Degree of Master of Arts in the Year 1690.

Sir *William Temple*, who had supported him, while at the University, took him into his House, and when he was resolved to enter into Orders, recommended him to Lord *Capel*, then Lord Deputy of *Ireland*. *Swift* was preferred by his Lordship to a Prebend of about 100*l.* a Year, but soon grew tired of his Situation, resigned the Living, and returned to Sir *William Temple*'s House, where he remained till the Death of that famous Statesman. Upon that Event he presented a Memorial to King *William*, claiming a Promise of a Living made to his Patron for him, but had no Success \*. “ From that Disappointment may probably be dated that Bitterness towards Kings, and Courtiers, which is to be found so universally dispersed throughout his Works;” and as he met with more Disappointments afterwards, he grew *splenetic and angry with the whole World*; a true *Misanthrope*.

The Earl of *Berkley*, being appointed one of the Lords Justices of *Ireland*, brought the young aspiring Clergyman with him, as his Chaplain and private Secretary; but this last Post he was soon after divested of, in Favour of Mr. *Bush*. During the joint Government of

\* P. 29, 31, 124, 133.

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of the Earl of *Berkley* and my Lord *Galway*, two Livings of the yearly Value of 260*l.* were bestowed on Mr. *Swift*, and "the rich  
" Deanery of *Derry* was soon after intended  
" for him if Dr. *King*, then Bishop of *Derry*,  
" had not interposed, entreating with great  
" Earnestness, that the Deanery might be  
" given to some grave and elderly Divine,  
" rather than to so young a Man." He  
could not be less, at that Time, than two or  
three and thirty, but the true Reason of the  
Bishop's Opposition was Mr. *Swift*'s ram-  
bling Disposition, who was perpetually  
making Excursions to such Places, in and  
out of the Kingdom, where he could have  
Calls more agreeable to his Inclinations  
than the Duties of his Profession.

Upon the King's Death, *Swift*, who a little  
before had taken his Doctor's Degree, re-  
paired to *England*, where the Queen's Min-  
isters were great Encouragers of Learning, and  
Patrons of learned Men, Wits and Poets.  
The Doctor had been bred up and educated  
with *Whigs*; and that Party sat at the Helm  
in the Beginning of Queen *Ann*'s Reign. Yet  
he soon attached himself to the Tories, and it  
was under their Direction and Influence he  
shone in the Sphere of Politics, which was  
much better adapted to his Taste than any  
other. From 1702, till the Change of the  
Ministry in 1710, he "worked hard with-  
" in

“ in those subterraneous Passages, where the  
“ Mine was formed that blew up the Whig-  
“ gish Ramparts, and opened a Way for the  
“ Tories to the Queen :” But as soon as his  
Friends got the Power in their Hands, which  
he longed to share with them in some Pro-  
portion, he appeared more openly in their  
Cause, was much caressed by the greatest  
Men, and found himself happy in *the Appearance of enjoying ministerial Confidence.*

Yet “ he enjoyed the Shadow : the Sub-  
“ stance was detained from him. He was  
“ employed, not trusted ; and at the same  
“ Time that he imagined himself a subtil  
“ Diver, who dextrously shot down into the  
“ profoundest Regions of Politics, he was  
“ suffered only to sound the Shallows nearest  
“ the Shore, and was scarce admitted to  
“ descend below the Froth at the Top. Per-  
“ haps the deeper Bottoms were too muddy  
“ for his Inspection.” In a Word, his Friends  
were glad to remove him to a distant Pre-  
ferment, and it was probably owing to their  
disliking his Temper, though they profited  
by his Parts, that he got the *Deanery of St.*  
*Patrick's, Dublin*, in the Year 1713.

Here was an End of the Doctor's bright  
Appearance in the Political World : For  
when he returned to *England* in the Begin-  
ning of the Year 1714, after meeting with a  
most disagreeable Reception in *Ireland*, on

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Account of his being deemed a *Jacobite*, he found his great Friends so disunited that he could not make up the Breach between them, and, the *Queen* dying soon after, he hastened back to his *Deanery*.

The Favourite of the late Ministry; he who was known *to have oiled many a Spring which Harley moved*, could not expect to be very welcome among the *Protestants of Ireland, and indeed he was equally abused by Persons of all Ranks and Denominations*. Such a Treatment soured his Temper, confined his Acquaintance, and added Bitterness to his Style. Yet we don't find that he vented his Resentment of that Usage in any satirical Piece; and from that Time to 1720, there is such a Chasm in the Productions of his Pen, that one does not know what to think of the Manner in which he employed his active Genius. The noble Author guesses that this Interval was taken up in writing *Gulliver's Travels*.

Dean Swift's Time was over to make himself a Man of Importance in the high Sphere of the Court and Ministry. But to be a Man of Importance was the Point, and he gained it in 1720: First, by a Pamphlet, wherein he proposed the universal Use of *Irish Manufactures* within the Kingdom, and 2dly, by a well-timed Opposition to the Introduction of *Wood's Halfpence*. The *Drapier's*

pier's *Letters*, which he published on that Occasion, not only reconciled him to that very Rabble, which had formerly pelted him with Stones and Dirt for a *Jacobite*, as he passed through the Streets, but gained him the Affection of all Parties, Ranks, and Denominations, and laid the Foundation for that uncontroled Authority, which he afterwards exercised over all the Mechanicks and Trades People in *Dublin*. The Remainder of his Life is little worth Notice, as he no more altered his Scheme of Life and Politics, but still pursued every Method that could make him popular. By this Means, he maintained that Sort of Power that depends on the Love and Admiration of the Multitude, till the fatal Period wherein he was utterly deprived of Reason. He lived several Years in that unhappy State, first of raging Madness, and then of Lunacy, or rather Idiotism, and died in 1745.

These are the most material Circumstances of Dean *Swift's* Life, to which it may be added, that he was married, but never lived with his Wife, always took Care to have a third Person in Company, when he happened to be with her, and was never permitted by his Pride to acknowledge a Wife, whom, notwithstanding the most amiable personal Qualifications, he always looked upon as the Daughter of a menial Servant of Sir *William Temple*.

As for his Character, both as \* a Man and an † Author, it is drawn with such a masterly Hand, that not one Stroke can be lost, without spoiling the Picture. But besides the Places where that Picture was directly intended, there are several Strokes dispersed in these Remarks, which I am afraid no body can well collect, but he from whose Pencil they dropped. Therefore I shall content myself with observing, that a few seeming Contradictions between some Places and others ought to be charged on the real Inconsistency of *Swift's* Character, and not on the Author of the Remarks. As for particular Passages, they could not be inserted here, without trespassing upon the Limits wherein an Abstract must be confined. All I shall add upon the historical Part is, that the Author has interspersed several Anecdotes, and the Characters of some of the Dean's Friends, which the Reader will be agreeably entertained with. The History of *Vanessa (Esther Vanhomrigh)* in particular, would make a charming Episode in a Romance.

But the historical Part is the less considerable of this Work, and yet it was the only Part which we could reduce into any Kind of Analysis. The noble Author, in his Remarks upon his illustrious Friend's Writings,

\* See p. 4, 87, 226, 248, 252, 337.

† See p. 63, 121, 233.

Writings, does not, like a servile Commentator, or a trifling Grammarian, amuse himself about Words and Phrases. He takes in, at one View, the Whole of each Piece, or selects some particular Passages that are more worthy of Notice than the rest, and passes such a Judgment upon them as, in general, would not be disowned by the best Critics. His Aim is to form the Taste, to enlighten the Mind, and to improve the Morals of a beloved Son. A noble design indeed, and which is nobly pursued! But it must be owned that, except on the first Head, the Dean's Performances supply him rather with Opportunities, than with Materials to his Purpose. That famous Writer is here set up as a perfect Pattern of Wit and Humour; yet of a Turn so peculiarly his own, that whoever has dared to imitate him, has constantly failed in the Attempt. But in Point of Justness of Thoughts, whenever *Swift* judges of any Thing else but the Character of Authors, how defective does he appear! And how dangerous in Point of Religious Principles, without which there is no such Thing as true Morality!

The *Review of the Ghosts* in *Gulliver's Voyage* to the Island of *Glubdubdrib*, affords the noble Author an Opportunity of displaying his Knowledge of Antiquity. He there sets the Characters of several great Men in

their true Light, whom *Swift* had never seen but thro' a Glass tinged with Spleen and Misanthropy ; dwells on the Virtues of some whom his Friend unjustly despised, as *Alexander* and *Cæsar*, and declares himself against the ill-judged Praises bestowed upon others, as *Junius Brutus* and *Cato*. But what all good Men must chiefly applaud ; he loses no Opportunity of instilling virtuous Principles into the Mind of his Son, and to warn him against all Sorts of Vice. Thus, after vindicating *Alexander*'s Character from the too severe Censure past upon him by Dr. *Swift*, he adds. " When we consider several of his rash Actions of Inebriety, they convince us, how far the native Excellencies of the Mind may be debased and changed by Passions which too often attend Success and Luxury." And concludes his Judgment upon *Cæsar* and *Brutus*, with this judicious Observation : " In his public Character, *Cæsar* appears a strong Example, how far the greatest natural and acquired Accomplishments may lose their Lustre, when made subservient to false Glory and an immoderate Thirst of Power ; as on the other Hand, the History of *Brutus* may instruct us, what unhappy Effects the rigid Exercise of superior Virtue, when misapplied and carried too

“ too far, may produce in the most stedfast  
“ Mind, or the soundest Judgment.”

Before we part with this Review of the Ghosts, it may not be improper to observe, that it is not perhaps as *impossible*, as the noble Author thinks it, “ to find out the Design of Dr. *Swift*, in summoning up a Parcel of Apparitions, that from their Behaviour, or from any Thing they say, are almost of as little Consequence, as the Ghosts in *Gay's Farce*.” Does not that very Insignificancy betray the Design of the Satyrift? He had ridiculed the Alchymists, Mathematicians, and Projectors of all Kinds. Now he proposes to ridicule the Historians, and those especially who affect an Air of Importance, when they relate trifling Anecdotes. History does, in a Manner, raise Apparitions from the Dead; but to how little Purpose are the greatest Men often brought upon the Stage!

Religion does not seem ever to have been the prevailing Principle with Dr. *Swift*; and the Manner in which he speaks of God's Works and the Ways of Providence, is far from being always such as became his Profession, not only as a Clergyman, but even as a Christian. “ \* He exerts his Vein of Humour most improperly in some Places, “ where (I am afraid) says his noble Friend,

“ he glances at Religion.” For instance, in his Voyage to *Lilliput*, he dares exert that Vein “ so liberally as to place the Resurrection (one of the most encouraging Principles of the Christian Religion) in a ridiculous and contemptible Light.” But none of these irregular Flights escapes uncensured by my Lord *Orrery*, who shews every where a deep Sense of Religion, and a constant Attention in warning his Son against any Principle that leans to Infidelity. It is with that View he takes the Part of Mankind, the noblest of God’s visible Works, against the more than cynical Observations of the Dean. “ \* Perfection, says he, in every Attribute is not indeed allotted to particular Men: but among the whole Species, we discover such an Assemblage of all the great and amiable Virtues, as may convince us that the original Order of Nature contains in it the greatest Beauty. It is directed in a straight Line, but it deviates into Curves and irregular Motions, by various Attractions and disturbing Causes. Different Qualifications shine out in different Men.” I can’t refuse myself the Pleasure of transcribing the following beautiful Passage. “ † I should chuse to take no Notice of his *Yahoos*, did I not think it necessary to assert the Vindication

“ of

“ of human Nature, and thereby, in some  
“ Measure, to pay my Duty to the great  
“ Author of our Species, who has created  
“ us in a very fearful, and a very wonderful  
“ Manner. We are composed of a Mind,  
“ and of a Body, intimately united, and mu-  
“ tually affecting each other — The Body  
“ is curiously formed with proper Organs to  
“ delight, and such as are adapted to all the  
“ necessary Uses of Life. The Spirit ani-  
“ mates the Whole; it guides the natural  
“ Appetites, and confines them within just  
“ Limits. But the natural Force of that  
“ Spirit is often immersed in Matter, and  
“ the Mind becomes subservient to Passions  
“ which it ought to govern and direct —  
“ This immortal Spirit has an independent  
“ Power of acting, and, when cultivated in  
“ a proper Manner, seemingly quits the cor-  
“ poreal Frame — and soars into higher,  
“ and more spacious regions — These  
“ Powers certainly evince the Dignity of hu-  
“ man Nature, and the surprizing Effects of  
“ the immaterial Spirit within us, which, in  
“ so confined a State, can thus disengage it-  
“ self from the Fetters of Matter. It is  
“ from this Pre-eminence of the Soul over  
“ the Body, that we — form moral Laws  
“ for our Conduct. From hence we de-  
“ light in copying that great Original, who,  
“ in his Essence is utterly incomprehensible,  
“ but

“ but in his Influence is powerfully apparent  
“ to every Degree of his Creation. From  
“ hence too we perceive a real Beauty in  
“ Virtue, and a Distinction between Good  
“ and Evil — *Swift* deduces his Observa-  
“ tions from wrong Principles — he seems  
“ insensible of the surprising Mechanism,  
“ and Beauty of every Part of the human  
“ Composition — in painting *Yahoos*, he  
“ becomes one himself — To moderate  
“ our Passions, to extend our Munificence to  
“ others, to enlarge our Understanding, and  
“ to raise our Idea of the Almighty, by con-  
“ templating his Works, is not only the  
“ Busines, but often the Practice and the  
“ Study of the human Mind — We must  
“ lament indeed the many Instances of those  
“ who degenerate and go astray from the  
“ End and Intention of their Being.” But  
to charge their Errors upon human Nature is  
an Insult to common Sense.

This Work abounds with useful Observa-  
tions of the same Kind with this, and which  
do generally arise so naturally from the Mat-  
ter treated of in the Dean’s Writings, that the  
noble Author can’t be charged with wander-  
ing from his Subject. But it is not possible  
for us to enter into so many Particulars. The  
Reader will also find some Digressions, as  
that upon \* *Lunacy*, and the Causes both na-  
tural

tural and political, of that Distemper's being so common in these Kingdoms, and another upon a presumed Mention made of *Horace* in the 7th Book of the *Aeneid*, p. 312, &c. which may probably give him Reason to be glad that the Freedom of the Epistolar Form allowed them to be inserted in this Work.

There remains a Point upon which some of my Readers may perhaps expect that I should give an Account of the noble Author's Sentiments: I mean Matters of State, which cannot but be intermixed with the Events of Dr. Swift's Life. But I beg of them to remember, that this is a Journal of *Literature*, and not of *Politics*. If it be necessary, according to Lord Orrery's Opinion, for any Man that lives in *England*, to \* *chuse his Party, and to stick to the Choice; non revocare gradum*; at least I see no Necessity for a Journalist to make use of Party-names in speaking of any Author, whom it is his Business to consider in no other Light than that of an Author. Should I allow myself the Liberty of speaking upon Subjects that are foreign to the Republic of Letters, the Necessity of *sticking to my Choice* might perhaps force me to express some Dislike of a Man's Principles, whom I must, nevertheless, look upon as one of the worthiest and most useful Members of that Republic. Is not it better

for

\* p. 209.

for me to wave all Reflections of this Kind, and whatever I may think of the Manner in which political Subjects are handled in this Work, to take for myself the Advice given ‡ by the noble Writer, to his dear *Hamilton*, with respect to *Swift's free Thoughts upon the present State of Affairs*, in 1714? "When "you have read it, *digito compesce labellum.*"

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## ARTICLE IV.

*Histoire Naturelle, &c.*

*That is to say,*

Natural History both general and particular, &c. T. II. (See the *Abstract* of the 1st Vol. above, p. 9.)

THIS Volume is entirely owing to the same Hand to which we are indebted for the first, and was the Author to pursue the same Method which he has hitherto followed, in treating every particular Subject belonging to that Share of this Work which seems to have fallen to his Lot, we should be obliged to wait a great while before we could see M. *D'Aubenton's Description of the Curiosities*, contained in the French King's Cabinet,

‡ p. 260.

*Cabinet*, to which this Natural History seems to be prefixed by way of Introduction. Whatever may be M. *de Buffon*'s other Excellencies, he can't be said to be a great Master of the Art of saying much in a few Words. All we find in this Volume is the *general History of Animals*, and that of *Man*; but the first contains so many *Nostrums*, that tho' the same Things are repeated over and over, yet it is all we can do to bring a Sketch of the Author's System within the compass of an Abstract. Therefore we shall take no Notice, for the present, of the natural History of *Man*, and but very little of what is common to M. *de Buffon* and to other Writers, in that of *Animals*.

We observed, in our first Abstract, that, according to our Author, *the Distribution of the Materials that are to be found upon our Globe into Animals, Vegetables, and Minerals, has not been fully disproved yet by Experience*; but that Distribution is still further from being proved and fully established; and several intermediate Beings are here mentioned as belonging to none of the three Classes. The Distinction between *Animals* and *Vegetables* in particular is more than doubtful. <sup>†</sup> Nature did not draw such Lines of Separation between them, as most Men imagine: The Creator did not set a fixed Boundary

between

<sup>†</sup> p. 261, 262. 17. 8, 9, 10. 263.

between both ; Animals and Vegetables are organized Beings, between which there are more common Properties than real Differences. “ They are Beings of the same Order, “ and Nature passes from the one to the other “ by imperceptible Degrees, for there are *es-  
sential and general* Resemblances between “ them, but no Difference that has either of “ these Characters.”

This Sameness of Order is founded upon a Sameness of constituent Principles, *viz.* \* organic, living, immortal, indestructible *mole-  
cule*, or little Bodies, which *may equally* form *this or that Animal, this or that Ve-  
getable, according as they shall be situated in* this or that *Manner*. They are both living Beings, and the Principle of their Life is the same. “ The Life both of the Animal and “ of the Vegetable, appears to be nothing “ else but the Result of all the Actions, of “ all the small lives (if such an Expression “ may be allowed) of all these active *mole-  
cule*, the Life of which is primitive, and “ seems to be indestructible.”

But

\* p. 340. I must, in Conformity to my Author, preserve a constant Distinction between *organic* and *organized*, tho' I do not perfectly understand where the Difference lies. It seems that by an *Organic Body* he means a primitive Spring, a Sort of simple Organ, fit to enter into the Composition of what is organized. Yet he declares, p. 22. that, in Nature there is nothing simple, but that all is compounded.

But where does that Life originally arise from? † “ The more we shall make Observations, the more we shall be convinced—“ that to be alive and animated is a natural “ Property of Matter.”

Thus not only a Worm and a Tulip, but likewise a Man and a Block of Marble should be of the same Order; for all material Beings must partake of the natural Properties of Matter. Yet our Author does not carry Things quite so far yet, and does not seem even to be well fixed in the above-mentioned Principle; for he often talks of *gross Matter* (*matière brute*) by way of Distinction from his *organic Moleculæ*; and where he positively denies the Existence of that gross Matter (p. 39.) he allows a *dead* one, which I don’t well see how to reconcile with the † indestructibility of Life in every minute Particle: However, a general Source of Life is found; and that is no inconsiderable Point gained in a general History of Animals. The Aggregation of several organic Particles, into organized Individuals, still remains to be explained.

M. *de Buffon* does not carry his Inquiries so far as the original Formation of Animals in general; in some Places (as p. 258.) he seems to intimate that the several Species, tho’ capable of subsisting by themselves, once they

† p. 17.

† See p. 303.

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they are brought into Being, were originally created. Thus he takes Animals, as he finds them upon the Earth, ready formed, and treats of their *Re-production* only ; from whence one may presume to conjecture, that he is not quite so averse to the admitting of *Divine Facts* into a natural History, as he seemed to be in his first Volume. Yet, on the other Hand, he drops Hints, here and there, from which it seems to follow, that (Matter being once endowed with its natural Properties) the original Formation of all Plants and Animals, Man included, if not owing to, may at least be accounted for by natural Causes, and without the further Intervention of any intelligent Agent. Thus he sets it down for a general Principle, that \* *all possible Forms are actually existing in Nature*, and that *all that can be, is*. Another of his Principles is, that *Animals may be and are often produced by a fortuitous Aggregation of organic Particles* ; and this is not to be understood of Animals improperly so called only, but of such as † *are capable of generating other Animals like themselves*. Were these Principles mine I would infer, that since the Existence and Properties of Matter have always been possible, Matter endowed with its present Properties has always existed ; that a fortuitous Aggregation of such organic Particles

\* p. 22. and 303. 319.

† p. 322, 323.

cles as constitute the Form called a Man, not only is, but has been eternally possible; that therefore Mankind is of a much older standing in the Universe than it is generally imagined; that such Forms as that of a Man and a Woman, a Bull and a Cow, a Horse and a Mare, &c. being once brought into Existence, by the above fortuitous Aggregation, each Species may be propagated for ever. But I can't make as free with M. *de Buffon*'s Principles as I might with my own, and therefore I pass to his Scheme of *Reproduction*, without dwelling any longer on a Point which he did not think proper to explain. Yet, in Justice to him, it must be added, that whatever is said of the Origin and Formation of Man, in this *History of Animals*, is not meant of our Soul, the Distinction of which from the Body is asserted in the strongest Terms in the *natural History of Man*, tho' there is not a Word said where it comes from.

All Philosophers have been long since convinced by repeated Experiments, that the Generation of Animals, and Production of Plants, as far as Observations can go, are nothing but an unfolding of Parts which exist in Miniature in the *Fætus* or *Seed*, long before they become visible to the naked Eye. Thus far our Author agrees with them; but when, led by Analogy, they say that what we see is

the Continuation of what was doing before we could be Eye-witnesses of the Operations of Nature, and that the Production of the Seed, or *Fætus*, is likewise an unfolding of what had been wrapped up under several Covers, by the Creator of the whole Species, he abandoneth them, and proposes a new System.

His Reasons for receding from that Notion are either general, or drawn from the particular Inconveniencies arising from the two different Schemes, upon which the System of original Embryos successively displayed is generally explained. That System does not account for the *Reproduction*, but supposes the Work already done, by the Hand of the Almighty, which was to be wrought by natural Agents: It supposes a sort of Progress *in infinitum*, which no sound Philosophy can allow: It strains the Imagination beyond all Probability; for who can have a Notion of an organized Being of the Shape of a Man, whose Size in Proportion \* to that of a Man, is less than the Dimensions of the smallest Atom visible thro' the Microscope, to the whole Solar System? And yet this is a

Pro-

\* M. *de Buffon* does not take Notice of the Opinion of those who don't inclose the Spermatic Worms into one another from the Beginning of the World, but suppose that they are, from the Beginning, dispersed in the Atmosphere, and descend in the seminal Liquor but a little before their Transformation into Fœtuses: His Calculations have no Application to that System.

Proportion calculated for no more than six Generations. These are the chief general Difficulties. [It might perhaps be answered, that no Proof hath been given yet of an actual *Reproduction*, if by that Word be meant any thing more than the appearing of what did not appear before; that therefore it is sufficient to account for a *Production* at any time: and that no better Philosophical Cause can be assigned than that which is fully adequate to the Effect. It might be added, that no Progress is *in infinitum*, of which the Beginning is known, and the End certain, tho' out of sight; and that tho' our Imagination can't go farther, once it has reached certain Limits in point of Proportions, yet its Imbecillity is no Reason why there should not be a real Proportion of Size between the greatest and the smallest Magnitude, since both are certainly finite. This, I say, might be answered, but we have Reason to congratulate the Public that such Answers did not appear as plausible to M. *de Buffon* as they appear to us, since we must have been thereby deprived of the Pleasure of reading a System, which our Author would perhaps have called a Philosophical Romance, had it been written by *Burnet, Whiston, Woodward or Leibnits.*]

The particular Objections made to the Systems whereby the future Animal is lodged either within the Eggs of the Female, or in the

feminal Liquor of the Male, are too insconsiderable to be taken Notice of. If some of them have any Weight, it is only against each System considered separately, but they lose it as soon as you suppose that the Fœtus is compounded of two pre-existing Embryos, neither of which was capable of Increase, till they were united together. Therefore let us pass to the new Hypothesis, wherein the wonderful Structure of organized Bodies is no more the Workmanship of the Almighty, but the mere Result of natural Laws hitherto unknown.

\* *An Individual is a Compound of a numberless Quantity of Figures like itself, and similar Particles*; an Elm, for Instance, of several Elms, a Polypus, of several Polypuses, &c. These primitive, organized, invisible Bodies are made up of living organic Particles, which, in themselves, are indifferent to form any Individual rather than another, a Blade of Grass or a Man, and are determined only by Circumstances. The Generality of this Maxim seems to imply, that a Man is also a Compound of little Men. Yet by what follows it appears, that the Individuals whose *Reproduction* requires the Union of Sexes, are of the Class of the invisible Currant-trees, &c. that is to say, they are a Compound of *organic* only, and not of *organized* Particles like themselves.

How-

However; all these Individuals are not composed of as many Particles of Matter, when they are young, as when they are grown to their full Size, and the Manner in which foreign Particles are assimilated to them must depend upon some Law of Nature, which may equally account for their reproductive Faculty. In a Word, \* the Doctrine of *Nutrition* and that of *Reproduction* and *Generation* undoubtedly turn upon the same Hinge. How then is Nutrition performed? It is by the Means of an active Force, which carries the organic Particles, extracted from the Food, to every Part of the Individual, in such an exact Proportion that there is neither more nor less than is necessary for the several Purposes of nourishing, increasing or displaying those Parts. The Action of that Force is not exerted upon the Surface, but like that of Gravity and Magnetism, penetrates the very Substance of the most minute Particles of Matter. It resides in, or rather it is diffused thro', what our Author calls an *Inward Mould*, and forces the organic Particles to take such a Shape, and to form such a Figure, as is impressed upon them by that *Mould*. Every living Organ is provided with such a *Mould*. Thus, as soon as any Number of organic Particles is attracted by any Organ, it is assimilated to it.

I 3

Now;

\* p. 43, 332.

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[Now ; as this is a penetrating Force, one would imagine that, like Gravity, Attraction, Magnetism, and Chemical Affinity, it is proportionable to the Mass. Thus the more Particles any Organ hath already assimilated to, and retained into itself, the greater Power it should have to assimilate and retain more. Yet it happeneth quite otherwise.] \* When the Organs have acquired a certain Size, they are satiated with organic Particles, and can retain no more ; but they still assimilate whatever comes within their Reach ; and the assimilated *organic Molecule*, being thus dismissed, are carried, by I don't know what other Faculty, into one or more Receptacles belonging to the Individual, where the Work of *Reproduction* is either perfected, or at least set on foot. As the Nourishment is equally distributed, so there is an Equality of Overplus flowing into that, or these Reservoirs, from every Organ, and of course so many Organs in Miniature, ready to be adjusted into a new Individual, which must bear an exact Resemblance to that from which it springs. And there is no Danger lest any Organ should mistake its proper Place ; for each of them brings from the *inward Mould* wherein, or whereabout it is formed, an Analogy that fixes it next to such Organs as are the Offspring of his Parent-organ's Neighbours. The Neck, for

\* p. 49.

for Instance, has more Analogy with the Head and Shoulders, than with the Thigh and Leg, and that is the Reason why we so constantly see a Man's Head united to his Shoulders by the Means of the Neck.

From this Account it is plain that every organized Individual hath within itself the Means of reproducing and perpetuating its own Species; and our Author is very near wondering why every Female does not procreate Females, and every Male Males of their own Kind. Yet, since stubborn Experience will not allow it to be so, we must conclude, that a Point of Coincidence is required, or a Beginning of Resistance and Reaction sufficient to stop the too quick Motion of the wandering Organs, and to bring them into a friendly Coalition. That Point, though really existing in Plants and in some Animals, can't be found in any Individual of those Species that are multiplied by way of Generation. There is such a friendly Agreement between their Organs, that the Representation of the one would never oppose or stop that of another. But when a Male and a Female meet, the Representations of their *sexual Parts*, which are swimming together with other Organs in their seminal Liquors, being not similar, stop each other. The strongest of the two prevails, fixes itself, and becomes a Center of Union, a Beginning of Individual, which is soon compleated by

the Accession of other Organs derived, as it happeneth, either from the Father or from the Mother. From thence the Resemblance to our Parents. The subdued Sex, and supernumerary Organs, which find the Place occupied which they might be imagined to have a Right to, are obliged to form the Teguments of the Foetus. [I can't well say from what *inward Mould* these Teguments derive their Organization, as there are no such Organs in either of the Parents, but this was too inconsiderable a Doubt for M. *de Buffon* to solve.]

The Reader undoubtedly expects that I should give an Account of the Grounds upon which this wonderful *Natural History* of the Reproduction of Animals is founded. But I must own my Author did not put this in my Power. I find nothing in the whole Book that comes to the Point, or can look like a Proof. However I must say something of his microscopical Observations, upon which he seems to lay great Stress. From these Observations, many of which scarcely differ from those of *Leeuwenhoek* and *Hartshooker*, it appears;

1<sup>st</sup>, That a single Drop of seminal Liquor contains a numberless Multitude of minute Beings, endowed with Motion, and seemingly alive.

2<sup>dly</sup>, That the Females have a Liquor exactly resembling that which is called the seminal

nal Liquor of the Males, and equally crowded with the same sort of seemingly-animated Beings.

3dly, That any Part of any Animal or Vegetable, when infused into Water for a few Days, and by that Means resolved into its Principles, yields likewise a considerable Quantity of the same Sort of Beings, tho' not such a Multitude.

The first of these Observations is the Ground-work of *Leeuwenhoek's* System, who takes these minute Beings, or *spermatic Worms*, as he calls them, for the future Animals in Miniature; and the second may easily be reconciled with the same Scheme. As for the third, I expressed it in a Manner which, tho' agreeable to our Author's Opinion, is not fully warranted by the Evidence that is brought to support it. And yet this is the Observation of which he chiefly avails himself, in order to pull down *Leeuwenhoek's* Building, and to prove that the pretended *spermatic Worms* are not true Animals, but mere *organic* Particles, or Springs ready to enter into the Composition of Organs. His main Reason is that Fire, the known Destroyer of all Animals, does not destroy those seemingly living Creatures; for, says he, I found them in Gravy notwithstanding the Meat was roasted, and in a Decoction of Pepper. From thence he concludes, that they are no more than little indestructible Machines;

chines; and, by Parity of Reason, that those observed in seminal Liquors are of the same Kind. { Yet there are several Circumstances in the Observations, which seem to be a Bar against that Conclusion. 1. It is not plain that the seeming Animalcules, seen in the Water after a few Days Infusion of animal and vegetable Substances, are Parts of those Substances. All Plants are apt to be covered with, and the Air is full of flying Insects, whose Eggs or Seeds, deposited at different Depths in all sorts of Substances, require more or less time to come to Life. These may have been deposited in the Gravy, or in the Decoction, after they were removed out of the destructive Sphere of the Activity of the Fire. 2dly, M. *de Buffon* did not try what Effect Fire might have on these Creatures when visible. He concludes, that they were not destroyed by it only because they were found in Liquors that had been exposed to its Heat. But if the Activity of that Element be owing to the smallness of its Particles, which insinuate themselves between the constituent Parts of grosser Bodies, and divide them; then any organized Body whose whole Mass is smaller than the smallest Particle of Fire, must be secure from its Violence. And there is Reason to suspect that this may be the Case of the Animalcules we are speaking of, two or three Days before they swell into that Size which makes Clusters

ters of them visible through the Microscope. *3dly*, There is a very remarkable Difference between the spermatic Worms and those of the Infusions. Both appear at first in Clusters, and some time is required before you can discern any thing in either, that looks like distinct Individuals. Yet, in the seminal Liquor, that Distinction takes place under your Inspection. You may see single Animalcules living, some of them dying, and thousands of their Carcasses lying at the Bottom of a Drop of that Liquor. But, in the Infusions, M. *de Buffon* could never see them arrive at a single State. He always observed the Clusters dividing and subdividing, till the Divisions became too small to be visible. Might not one conclude from thence, that the Animalcules of the Infusions are Embryos of much smaller Animals, than the spermatic Worms? And is it not plain from this Observation, that the spermatic Worms, being so vastly superior in Size to those of the Infusions, can not be the primary indivisible Principles of Organization, or mere organic Particles, indifferent in their Nature as to the Formation of this or that organized Body?] It is true, they are something more in M. *de Buffon's* Account, than mere primary Particles. They are *natural Machines* of great Simplicity, or the *first Assemblages* of organic *Moleculæ*. But then, as each of them is a Copy in Miniature of the Organ or

Limb

Limb from which it was sent into the common Reservoir, a greater Difference between them ought to be observable, than that which may be accounted for by the different Positions of the same Body.

However, there remain two Particulars of which we must take Notice, as they seem to have a great Weight with our Author, in Favour of his Notion, that the spermatic Worms are not the future Animals already organized, nor even Animals at all. First he observes, that the Motion of all Animals is subject to Intermissions and Rest, after which it may be resumed: [yet the Mayflies, and other ephemeral Insects are not known to enjoy any Rest during the whole Continuance of their short Lives] but these Beings continue in an uniform, progressive Motion, without any Intermission, 'till they cease all at once, never to move again. I leave the Reader to determine how far this can prove that they are but little natural Engines, whose Springs work them into Motion till their Elasticity is quite spent.

But the most decisive Observation is that of M. *Needham*, who was so lucky as to find a Species \* of Fish, whose *seminal Worms*, to use the common Phrase, are so large, that one may easily see they are not true Animals. The anatomical Description of the seminal Vessels

\* It is a Kind of *Cuttle-Fish*, called in French, *Calmar*.

Vessels and Liquor of that Fish is very curious, yet too long to be inserted here; especially as it could scarcely be understood without the Help of the Figures. But after reading it several Times, with great Attention, I find no Reason to think, that the organized Bodies,  $\frac{3}{12}$ , or  $\frac{4}{12}$  of an Inch long, are more than Vessels, wherein the true spermatic Worms are contained. M. *Needham* saw the seminal Liquor, composed of small opaque Globulets, issuing out of them, and it is in these Globulets, not in the Vessels, that the Resemblance of the Parent-Fish ought to be sought, if they could be sufficiently magnified for that Purpose. But tho' that Resemblance could not be found, yet no decisive Inference could be drawn from thence, since, as small as they are, the future Animal might, like the Butterfly in the Egg, be wrapped up under too many Covers to be discernible.

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A R T I C L E V.

PHILOSOPHICAL TRANSACTIONS.

Numb 495. For *April* — *July*, 1750.

THIS Number contains 21 Pieces, some of which we shall give a short Account of, and only the Titles of the rest.

I. A

I. *A Catalogue of 50 Plants from Chelsea Garden, &c.*

II. *D. P. Layard, M. D. and F. R. S.* gives a particular Account of a very unexpected Cure performed on a young Lady, who had a very extraordinary *Imposthume* in her Stomach. The *Abscess* was not suspected till above two Months after she had been ill ; but it gradually ripened, and then broke, suppurated, digested, and cicatrized, as all other *Abscesses* do : And during that Time, which was near three Months, she was almost all the while solely nourished by *Mutton-broth Clysters*, her Stomach not admitting even clear Water. Upon the breaking of the *Abscess*, she vomited near two Pounds of grumous Blood, and then some purulent Matter, and discharged by Stool above four Quarts of well-digested Pus, with several Pieces of Membranes.

III. *Account of an irregular Tide in the River of Forth, by Mr. Ed. Wright.* That constant Irregularity consists in this. When the River is flowing, before high Water, it intermits and ebbs for a considerable Time, after which it resumes its former Course, and flows till high Water ; and *vice versa*, in the ebbing, before low Water, the River flows again for some Time, and then ebbs till low Water. Mr. *Wright* takes the Windings of the River to be the Cause of this remarkable Phænomenon,

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Phænomenon, which is subject to several Varieties of more or less, according to the Age of the Moon.

IV. *A Tumour growing on the Inside of the Bladder successfully extirpated, by Joseph Warner, Surgeon to Guy's Hospital.*

V. *Remarks upon the solar and lunar Years, the Cycle of 19 Years, commonly called the Golden Number, the Epaet, and a Method of finding the Time of Easter, as it is now observed in most Parts of Europe; by G. Earl of Macclesfield.*

VI. *An Account of the Morbus Strangulatorius, by John Starr, M. D.* It is to be wished the Bodies of some of the many who died of this contagious extraordinary Sore-throat, or *choaking Disorder*, had been opened. Dr. Starr's Conjectures may be right; but a surer Method of Cure might perhaps be found, if the Parts which he supposes to be affected had been inspected.

VII. *An Examination of the Strength of several of the principal purging Waters, especially of that of Jessop's Well; by the Revd. Stephen Hales, D. D.*

VIII. *An Abstract of a Discourse intitled Reflexions on the Medals of Pescennius Niger, and upon some Circumstances in the History of his Life, written in French by M. Cl. Gros de Boze, by John Ward, R. P. G. and F. R. S.* It had been hitherto agreed, among

among the Medalists, that no genuine Medal of *Pescennius Niger* in Gold was to be found; the few that some pretended to have discovered being certainly cast from Silver ones. Yet M. *de Boze*, who could not doubt but some had been struck, did not give up the Search for upwards of 30 Years, during which Time he had the keeping of the *French* King's Medals. He succeeded at last, and got one from the *Levant*. It is not surprising former Antiquarians had never seen any, since all his Inquiries proved fruitless in *Europe*. This Medal was struck, as he is inclined to believe, at *Tarsus* in *Cilicia*, where that Emperor was first proclaimed. His Head is crowned with Laurel with this Legend, IMP CAESC  
PESC NIGER JUSTUS AUG. And upon the Reverse, the Goddess *Concord* appears with the Word CONCORDIA round the Figure, and the two Letters P. P. (i. e. *Pater Patriæ*) in the Field. Another Monument of the same Emperor, a *Greek* Medallion in Silver, is also the Subject of M. *de Boze*'s learned Observations. That Medallion which formerly belonged to Sir *Everard Falkner*'s Father, and is now in the *French* King's Cabinet, hath the Head of *Pescennius* likewise crowned with Laurel, with this Inscription round it ΑΥΤΟΚΚΑΙCAP ΓΠΕΣΚΕΝΙΓΡΩΔ, that is to say, Αὐτοκαίσαρι Καισαρι Γαω Πεσκεννιω Νιγρω δικαιω, and on the Reverse, an Eagle standing on a Club, with

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with this Legend ΠΡΟΝΟΙΑ . . ΘΕΩΝ. M. *de Boze* conjectures that it was struck at *Tyre*, in the Year 193, or at the Beginning of 194, before the Revolt of that and other Cities to *Septimius Severus*. The rest of the *French Antiquarian's Dissertation* mostly turns upon the Descent and Family of *Pescennius*.

IX and XI. *Letters from Rob. More, Esq; containing several curious Remarks in his Travels through Italy; especially, on the Method of gathering Manna near Naples.* The Tree from which they make *Manna*, by tapping or wounding the Bark in the Beginning of *August*, is the *Flowering Ash*.

X. Extract of a Letter from *M. W. Arderon, F. R. S.* to *Mr. H. Baker, F. R. S.* containing an Account of a Dwarf, together with a Comparison of his Dimensions with those of a Child under four Years old, by *David Erskine Baker*. The Dwarf, aged 22 Years, and the Child are pretty near alike in most Dimensions.

XII. and XVII. *Observations on several northern Lights*, by *M. H. Baker, M. W. Arderon, Dr. Huxam*, all F.R.S. and *Mr. Jos. Sparshall*.

XIII. *An Account of an Horse bit by a mad Dog*, by *J. Starr, M. D.*

XIV. *Descriptio fœtus monstruosi sine ullo sexus signo*, by *Job Baster, Acad. Cæsar. & R. Soc. Lond. Socio.*

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XV. *Some*

XV. *Some Experiments on Substances resisting Putrefaction, by John Pringle, M. D. F. R. S.* The Result of these Experiments is that Alcaline Salts, both volatile and fixed, are as powerful Antiseptics, when unmixed with Acids, as any Acids, tho' their Mixture lessens the antiseptic Virtue of both. But some resinous, and even some vegetable Substances, are still preferable to be used inwardly. It must be added that, besides this extraordinary Power in preserving Bodies from Putrefaction, Dr. Pringle has discovered, in some of the Substances which he examined, a sweetening or correcting Quality after Putrefaction had actually begun. Such a Discovery, if it be confirmed, must be an invaluable one, as it will open a sure Method for curing those dreadful Distempers, the putrid Fevers.

XVI. *An Attempt to explain an antient Greek Inscription, engraven upon a curious bronze Cup with two Handles, and published with a Draught of the Cup by Dr. Pococke, in his Description of the East, V. II. p. 2. pag. 207. by J. Ward, P. R. Gr. and F. R. S.*

XVIII. *A Description of a Mariner's Compass, contrived by Gowing Knight, M. B. F. R. S.* Mr. Knight found, by repeated Experiments, that the Irregularities of the magnetic Needle, especially in returning towards the true Point, after it has been drawn from it by any Force, are owing to the Structure of

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of the Needle. The Faults of that Structure consist 1st, in the Inequality of Hardness between the two Wires of which some are composed, whereby it happens that one Side of the Needle is more open than the other to the magnetic Stream. 2dly, in the Multiplicity of Poles given to some, by their Figure, a Consequence of which is, that when one of these Poles, different from that which is designed to point out the North, finds itself in the same Direction with the Magnetism of the Earth, it fixes itself there, and prevents the Needle's recovering its true Position. 3dly, in the Slenderness of the middle Part, which by its Shape has not Substance enough to conduct the magnetic Stream quite through, from one End to the other. From all these Observations, he concludes that a regular Paralleliped, without any Embellishments, is the best Shape for Needles, with very small Holes for the Caps, or none, if possible. Yet there is an Advantage in the Comparative Thinness of the middle Part of the Needle, which Mr. *Knight* is unwilling to part with. The Weight being thereby removed from the Centre, the Friction is lessened. In order to procure that same Advantage to the Paralleliped, he fixes a light Circle of Brass, of the same Diameter with the Card upon which the Needle is mounted, to the Bottom of that Card, which supplies a Weight

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acting at the greatest Distance from the Center of Motion, and has other good Effects, which we could not more particularly explain, without copying instead of abstracting.

XIX. *An Account of some Improvements of the Mariner's Compass, in order to render the Card and Needle, proposed by Dr. Knight, of general Use; by John Smeaton, Philosophical Instrument-maker.* The principal Improvement of Mr. Smeaton consists in making the *Mariner's Compass* capable of serving the Purposes of an *Azimuth* and *Amplitude-Compass*. But the Description of an Instrument is scarcely susceptible of Analysis, and the Description itself could scarcely be made intelligible, without the Figures.

XX. *The Description of a Fish, (common on the Coast of Guinea, but hitherto unknown to European Naturalists, which was taken in the Frith of Forth, near Leigh) by C. Mortimer, M. D. and Secr. to the R. S.*

XXI. *A Letter from J. Burton, M. D. concerning the Extirpation of an Excrecence from the Womb.*

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ARTICLE VI.

*An Account of Mr. Pereire's Success in teaching People to speak, who were born deaf and dumb.*

IT is so natural to pity those who are deprived by Nature of any of the Means of conversing

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conversing with their Fellow-Creatures, and to wish that they were otherwise, that we may presume the Public will always be glad to hear of any Advances towards the Relief of those unfortunate Objects. This is our Reason for inserting the following *Abstract out of the Books of the Paris Academy of Sciences*; January 17, 1751.

“ Pursuant to the Academy’s Orders, we  
“ have examined the new Scholar who was  
“ presented on the 13th of this Month by  
“ M. Pereire. M. de Fontenay, deaf and  
“ dumb from his Birth, aged between 13  
“ and 14, Son to M. de Fontenay, Quarter-  
“ Master in the *Chevaux legers de la garde*,  
“ began to receive M. Pereire’s Instructions  
“ on the 26th of October, 1750. He does  
“ already pronounce all the Letters, Diph-  
“ thongs, and Syllables, distinctly and clear-  
“ ly, without excepting the most com-  
“ plicated ones, as *blanc*, *franc*, *blond*,  
“ *grand*, he said the *Lord’s Prayer* before  
“ the Academy, and pronounced the Names  
“ of several Things which were shewn to  
“ him by Signs, as *Chapeau*, *habit*, *boutons*,  
“ *épée*, &c. Notwithstanding the Irregula-  
“ rity of the Pronunciation of several French  
“ Syllables, he does not generally mistake  
“ them—he makes the proper Difference  
“ between the several *e*’s, viz. *è* open, *é* mas-  
“ *ciline*, *e* mute. He does already under-

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“ stand the Meaning of some familiar Expressions. So that if you put down in Writing, *sit down, get up, embrace me, go your Ways, &c.* he exactly complies with your Desire. He is acquainted besides with his Master’s manual Alphabet, by the Means of which he understands any Thing that you want him to pronounce. From these Facts it appears, that M. *Pereire* hath a particular Talent for teaching those who are born deaf and dumb, both to speak and to read, and that his Method must be an excellent one, since Children who have all their Senses, do not generally make such Progress in such a short Time. This is sufficient to confirm the Judgment we made of M. *Pereire*, in our Report of February, 1750, and to shew that his Method in teaching dumb Persons must be very ingenious, and that it concerns the Public to encourage one as much as possible who uses it so successfully.” Signed *d’Orthous de Mairan; de Buffon; Ferrein.*

All we shall add to this authentic Account is that M. *Pereire*’s Method is so contrived to amuse and divert the unfortunate Persons who are under his Discipline, at the Time that he teaches them, that there is no Instance of any of his Scholars having ever been tired or disgusted.

ARTICLE

A R T I C L E VII.

*Traité des Pierres gravées.*

*That is to say,*

A Treatise on engraved Stones, by *J. B. Mariette.* Paris, 1750. 2 Vol. Fol. with Copper-plates.

THIS Work contains all that can make it valuable to the Man of Learning, to the Virtuoso, and to the Artist. As complete a History, as the Scarcity of Materials can afford it, of the Art of engraving on precious Stones, from its first Origin, to the present Time, and of those who have excelled in that Art, with such Remarks on their Manner, Taste, and Stile, as may enable the Reader to discern their several Performances; a particular Description of every Species of precious Stones that are fit to be engraved, together with the whole Process of the Artist, from his first taking the Stone in Hand, to its being completely finished, of his Tools, of the most minute Circumstances of his Work, &c: An Account of the several Methods whereby one may procure exact Copies of the most precious Antiques, with respect not only to the Work, but to the very Stones; An accurate Inquiry into the several Uses

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that were anciently made of engraved Stones, with Observations on the Advantages that may be drawn from that Kind of Monuments, in order to illustrate the History, Mythology, Manners, Customs, and Religion of the Ancients : A Catalogue of all the Treatises, Dissertations, and other Pieces that have been hitherto published on these several Subjects, or on Points any Way related to them, directly or indirectly, on purpose, or occasionally, in other Works, with judicious and learned Reflections on the Contents and Merits of each Piece : True and scrupulously exact Representations on Copper-plates, of all the Stones contained in the best and fullest Collection of that Kind, the *French King's Cabinet*, with proper Explanations : These are the Riches offered to the Public under the modest Title of *Treatise on engraved Stones*. We can't pretend, and it is not expected from us, that we should contract so many important and entertaining Subjects within the narrow Limits of an Abstract. Therefore we must be contented with a Specimen, and we chuse, for that Purpose, to give a short Account of the historical Part.

The Art of engraving on precious Stones, is originally owing to the *Egyptians*. If other Eastern Nations can share that Honour with them, their Title to it is grounded upon Conjectures ; but *Egypt* has an undoubted Claim.

Claim. It is true, that among the few Remains of their Industry on that Head, which have reached our Time, there are scarcely any of an older Date than the *Roman Emperors*; yet as it does certainly appear, from other Monuments, that they were in Possession of that Art for many Ages before, we may form ourselves a Notion of their national Taste, from an attentive Inspection of their Stones that are still preserved; for, in Point of Arts, saith our Author, that Taste, tho' improved or corrupted, in different Ages, still preserves a Sameness of Character. Thus we may judge that, on precious Stones, as well as in other Engravures of which there is a greater Plenty, the *Egyptians* always observed those plain but just Proportions, which are the Character of a solid and majestic Taste. Few Ornaments; little or no Variety in the Composition; no great Accuracy in the finishing, might perhaps discredit their Works, if a true Representation of Nature, tho' naked, and even a little rough, was not always valuable. The *Egyptians* were Inventors; the *Greeks* knew how to improve. The Date of their learning that Art from the *Egyptians* is very uncertain. *Pliny* infers from *Homer's* Silence, that their Knowledge of it must be later than the *Trojan War*. But the negative Argument is seldom a decisive one, and M. *Mariette* opposes the Authority of

*Pausanias*,

*Pausanias*, or rather that of *Polygnotes*, to the Silence of the Poet. The Greek Historian, in describing the famous Piece wherein *Ulysses*'s Descent into Hell was painted by *Polygnotes*, mentions *Phocus* as wearing an engraved Stone set in a Golden Ring. Now *Polygnotes*, who was a remarkable Observer of the invariable Rule of the *Costumé*, would never have given such an Ornament to a Hero who lived before the *Trojan War*, had it been unknown in *Greece* at that Time. However, the *Greeks*, in all Probability by slow Degrees, for human Works can't be brought to Perfection all at once, carried that Art so far, that they have never been outdone by any other Nation. In all Kinds of Arts, they had a Justness of Taste, that made them work on the surest Principles. Nature was their Guide and their Model. The Stiffness of the erected and still Figures of the *Egyptians* was not a Matter of loathing for them. Their Simplicity and Justness of Proportions, was rather a Matter of Admiration. It was Nature, tho' dead. It wanted Life and got it from *Grecian* Hands when a pleasing Variety of Attitudes was given to the Figures, without that ill-judged Addition of superfluous Ornaments, which, being unknown to Nature, can not but spoil her. The excellent Engravers of *Alexander's Age*, had no other Rule, and their

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their Works had all the Success that Merit and Application deserve.

The *Etrusci*, who, like the *Greeks*, were a trading Nation, brought the Art of Engraving from *Egypt* as well as they ; but what prodigious Difference does that of Genius and natural Disposition produce in the Cultivation of the same Art ! The *Greeks* rose above their Masters ; the *Etrusci* rather sunk below them. They not only retained that Stiffness, which did not go beyond Simplicity in the *Egyptian* Figures, but carried it farther ; insomuch that their Pieces represent Skeletons dressed in Skin, rather than any thing like Life. Yet, such as this Art was among them, it was beyond the Reach of *Rome*, whose Citizens, entirely bent upon War, could not mind the Arts, and were obliged to depend upon their Neighbours, and to be supplied by them both with Seals and Amulets.

When the Conquest of the Universe had filled that ambitious City with the Spoils of politer Nations, Possession created Taste, The choicest Pieces of Painting and Sculpture were brought from *Greece* to *Rome*, and the Conquerors grew so passionately fond of engraved Stones, that, not satisfied with those they could import, they imported the Artists themselves, and thus enriched *Italy* with an Art, which, while left in *Etruscan* Hands, rather lingered than flourished.

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But the *Dioscorides*, the *Solons*, and other illustrious Greek Engravers of the *Augustan* Age, raised no Emulation among the *Romans*, who admired the Works of the *Greeks*, but did not attempt to become their Disciples ; or if any did, they were so destitute of a proper Genius, that they rather contributed to hasten the Fall of true Taste, than to keep it up. Nature was forsaken, and a vicious Practice succeeded, which did the more easily become general, as it was easier to acquire it than to keep close to the true Principles.

Engraving had the Fate of all other polite Arts, when the Empire sunk under its own Weight. It was neglected, or preserved only by vile Workmen, whose only Merit is to have transmitted to Posterity the Use of proper Tools, and manual Practices of their Profession, which became afterwards the Means of reviving an Art, the Loss of which might have been irrecoverable, if it had not been for them. Arts, tho' debased, may raise their Head again ; they may be restored to their former Lustre. But once the first Rudiments are sunk into Oblivion, they must be discovered, and, in a manner, created again, which no one can be sure will ever happen ; and it is to be feared this may be the Case of the Method employed by the Ancients to polish the very Bottom of their concave Engravings.

There

There is a certain Connection between every Thing wherein the Force, Activity, and Justness of human Genius displays itself; and whatever may be the Cause of it, it has been generally observed, that all Arts and Sciences keep pace together. They proceed from one single Body of Light, and of course, must set and rise together. *Europe* was, during the several Ages, called *Ages of Barbarity*, under a thick Cloud, which no Beam of Light could pierce. Then no Art raised her Head; no Learning, that deserved that Name, was heard of. The human Mind was asleep, and taken up with nothing but whimsical Dreams and grotesque Appearances. But towards the Middle of the XVth Century, the Spell began to waste away. Arts, Learning, and Taste revived; and among others the Art of engraving on precious Stones was not the last that awoke from the common Lethargy. *Italy* happened to be ripe for that Art, when common Artists, driven from *Constantinople* by the *Turkish* Tyranny, brought with them the gross Rudiments, and the same Tools that had for a long time been grossly used, and with these a Skill greatly superior to that of their immediate Predecessors. The House of *Medicis*, still reckoned among private Families at that Time, shewed then, by the noble Use it made of its immense Wealth, that it deserved the high Rank to which it

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has been raised since. Under its Protection, and by its Encouragements, all Geniuses were enabled to display their Parts. *Italian* Artists formed by the *Greek* Workmen, soon became superior to their Masters, and gave Hopes that the Art of Engraving might soon recover its ancient Splendor. It is true, the concave Engraving did not always meet with as ready Rewards as that in *relievo*, which the Fashion then introduced in all sorts of Ornament for Wearing Apparel; and this may be the Reason why the best Pieces of that Age are the *Cameas*, or Stones whereon the Engraving is raised: But the Perfection in one Kind, which in itself is the most difficult, shews what these Artists might have done in the other, had both been equally encouraged. The Emulation became general. *Rome*, *Venice*, *Bologna*, all the Towns in *Italy* produced great Masters. The Works of *Carallio*, *Giovani del Castel Bolognese*, *Matheo del Naffaro*, *Alessandro Greco*, *Valerio Vicentini*, and several others, are still among the principal Ornaments of the best Collections. To these succeeded other Artists, whom the principal Princes of *Europe* admitted into their Courts, and distinguished with special Marks of their Favour. The Countenance of the Great is never barren with respect to polite Arts. Courts are the Soil where they thrive the best. Therefore it is not surprising that

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from this Period, the History should be so crowded with Facts and different Names, as to make it impossible for us to carry it any further by way of Abstract. After all, we proposed no more than to give some slight Notion of our Author's Performance, and to this it may be enough to have brought the History almost down to our own Time. Let us conclude with an Observation of M. *Mariette* upon modern Engraving. The Encouragements, as great as they are, are not sufficient to produce Pieces equal to those of the Ancients. Though our Artists were equal to *Pyrgoteles*, can it be expected that their Works should be as well finished as his, when there is such a Disproportion in the Rewards ?

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## ARTICLE VIII.

### A Catalogue of some new Books with a few Observations.

**A** JUST Apprehension of raising the Price of these Papers, confines us within such narrow Limits, that it is not possible we should give Abstracts of all the new Books that deserve to be known. On the other Hand, the Men of Reading can reap but little Advantage of the bare Titles only being mentioned.

mentioned. Therefore we judged it would be serving the Public to distinguish some of the most remarkable Performances from the Croud, by giving a somewhat fuller Notion of them than is generally done in an Article of Literary News.

I. FR. Thomæ Mariæ *Mamachii* ord. Præd. Theol. Casanatensis. *Originum et Antiquitatum Christianarum, Libri XX.* Tom. I. Romæ 1749. 4°. This Book is partly intended for an Answer to those Observations of *Bingham's* in his *Origines Ecclesiasticae*, whereby it appears that the Protestants have greatly the Advantage of the R. Catholics, in Point of Conformity with the primitive Christians. Yet it is not a Book of mere Controversy, and in many Respects it may serve as an useful Supplement to *Bingham's* learned Researches. This first Vol. contains no more than the two first Books. The first treats of the *Names* given to the Christians. Our Author mentions some that were not taken Notice of by the *English Historian*; but the most curious Part of this Treatise is a full Account of all the *Calumnies* from which the abusive Names given to the Disciples of *Christ* took their Rise; a Subject untouched by *Bingham*. The wonderful Propagation of Christianity, notwithstanding the Difficulties it had to overcome, is the Subject of the second. Those which shall be explained

explained in the following are, 3. The Morals of the Christians. 4. Ecclesiastical Hierarchy. 5. Sacred Places. 6. Consecrated Vases. 7. Sacerdotal Vesture. 8. Images and other Ornaments of Churches. 9. Bells, Organs, and other Musical Instruments. 10. Religious Assemblies. 11. Holydays, Fasts, and other sacred Times. 12. Catechumenes and Symbols. 13, 14, 15, 16, 17, 18, 19. Rites and Ceremonies observed in the Administration of the seven Sacraments. 20. Burying Places and Funeral Rites. Upon all these Subjects the Reader may reasonably expect to find many Truths intermixed with such Observations as a Writer of Ecclesiastical History must necessarily make, who writes within the Verge of the Inquisition. [The 2d. Vol. is published.]

II. *Histoire, &c. i. c. The History of the Stadtholdership*, from its first Institution to the present Time, by M. l'Abbé *Raynal*, Paris 12°. 2 Vol. 1750. This is the fifth Edition in a few Years, besides that of *Holland*, of a Work wherein every body admires the Writer, tho' many find Fault with the Historian. As long as there are Parties, few Historians will be truly impartial, and none perhaps will ever be deemed such, tho' they should never lose sight of the grand Maxim of History-writing, *Ne quid falsi dicere audeat, ne quid veri non audeat.* M. *Raynal*

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is one of those who will not suppose, that the Affection of the People in *Holland* for the Name of *Orange*, is merely founded upon the great Services which the Princes of that illustrious House did to their Country; nor does he generally put the most favourable Construction on certain Steps which may be viewed in different Lights. With him the true Patriots are the Authors and Promoters of the *perpetual Edict*, by which the Office of *Stadholder* was once suppressed for ever. Notwithstanding these Blemishes, and even Faults of a much blacker Die, the famous Mr. *Rouffet* thought the Work worth reprinting in *Holland*, and published it, (*Amst. 1749.*) but with such Amendments as the warmest Zeal for the present Government in that Country could dictate. The very Title of his Edition is a Censure of his Author, whose Performance he was obliged to *revise, amend and purge from the Falshoods of the Original.* Partiality is a great Fault, yet who is free from it? Perhaps it is neither M. *Raynal* nor M. *Rouffet*.

*Inter utrumque tene; Medio tutissimus ibis.*

III. M. *Raynal*, tho' not a very deep Politician, delights in writing the History of different Forms of Government. His *History of the Parliament of England*, which was lately translated into *English* (*8° Lond. 1751.*) might be

be as useful as it is entertaining, had he confined himself to the Part of an Historian ; but his Politics are such that, in many Respects, his Performance may be truly called a wretched Libel against the *British* Constitution. The Facts are seldom misrepresented, but the Judgments passed upon them are as seldom agreeable to the Sense of those who don't look upon Subjects as Slaves and Beasts of Burthen. However, this little Work, tho' sufficient perhaps to give a general Notion of the Origin, Nature, and successive Acquisition of various Rights of the *British* Parliament, in a Country where these Points are no Part of the National Concerns, falls very short of what a judicious *English* Reader has a Right to expect on such important Subjects. Its principal Merit consists in the Stile, which is elegant, lively, and perspicuous, and in a peculiar Talent of the Author, to bring together and to contrast the various Qualities of the many personal Characters he has an Opportunity of drawing. As the Character of *James* I. is short, we shall give it by way of Specimen. " *James* wanted to be pacific, and he " was only indolent ; wise, and he was only " irresolute ; just, and he was only timid ; " moderate, and he was only soft ; good, and " he was only weak ; a Divine, and he was " only a Fanatic ; a Philosopher, and he was " only extravagant ; a Doctor, and he was

“ only a Pedant. No one ever carried the  
 “ Pretensions of the Crown further, and few  
 “ Princes have contributed so much to vilify  
 “ it.—He found it easier to suffer Injuries  
 “ than to revenge them; to dispense with  
 “ the public Esteem, than to deserve it; to  
 “ sacrifice the Rights of his Crown, than to  
 “ trouble his Repose by maintaining them.  
 “ He lived on the Throne like a private Man  
 “ in his Family. He retained of the Royal-  
 “ ty only the Gift of healing the *Evil*.—  
 “ One would have said he was only a Pas-  
 “ senger in the Vessel of which he ought to  
 “ have been the Pilot.”

IV. *Nouvelles Observations, &c. i. e. New microscopical Observations and important Discoveries, concerning the Composition and Decomposition of organized Bodies*, by M. Needham, F. R. S. Lond. Paris 1750. 12°. This is a Translation of a Letter which this Gentleman wrote a few Years ago to Mr. Folkes, on the Subject mentioned in the Title, and which was then published in *English*; but the Author, who lives at *Paris*, has improved it by more than the two Thirds. Yet it is but the *Embryo* of a much larger Work, which M. Needham is preparing, and wherein the most sublime Metaphysical Speculations of *Plato*, *Cudworth*, *Grew*, *Mallebranche* and *Berkley*, will be made use of to support a most extraordinary System. Experiments and microscopical

croscopical Observations mostly made in Conjunction with M. *de Buffon*, upon sixty or eighty different Infusions of vegetable and animal Substances, are the Ground-work of this new Hypothesis, whereby Vegetation is made the universal Principle of Life in Nature. Thus Men, and Animals in general, are Fruits produced by a sort of Vegetation in the Womb.

V. A Reply to the Discourse which carried the *Præmium* at the *Academy of Dijon*, 1750, on this Question proposed by the said *Academy*, *Hath the Re-establishment of Arts and Sciences contributed to purge or corrupt our Manners?* In a Letter to the Author, *Dublin* 1751. The crowning of M. *Rousseau*'s Declamation against Arts and Sciences, hath fully confirmed the Opinion which is generally entertained by the Men of Taste in *France*, of those Mimics of truly learned Bodies, the *Provincial Academies*. That elegant Trifle little deserved that a Man should gravely sit down to write a formal Answer. Yet a very good Man (said to be the late Dean *Madden*) was of a different Opinion. He considered, that it tendeth to make our Youth neglect the Improvement of their Mind, and therefore could no longer look on it as a Matter of Indifference. This Pamphlet, of 41 Pages, is the Offspring of his Zeal; and he hath, in shewing that the Evils charged upon Arts and

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Sciences, ought to be imputed to the Abuse of them only, that Advantage which Truth can never fail of obtaining over Falshood. A little more Calmness would not have disgraced his Cause. But an honest Heart can hardly brook to see Truth and Virtue trifled with.

VI. *Recueil de Pièces*, i. e. *A Collection of important Pieces relating to the new Method of cutting for the Stone with the hidden Lithotomus.* Paris 12°. 1751. The *hidden Lithotomus* is an Instrument of new Invention, (its Description was first published in *June 1749*) which, like all other Novelties, met with Opposition at its first Appearance in the World. The Inventor answered the Objections proposed : His Adversary (the famous *M. le Cat*) replied. This Altercation has produced several Differ- tations, in the last of which the Patron of the new Method supports the Appeal formerly made by him to Experience, with fresh Instances of Success. The Public must, in all Probability, reap some Advantage from this Dispute, since it tends to render the most im- portant Art of Surgery more perfect, and a dreadful Operation less dangerous.

VII. *De Principiis Animalibus Exercita- tiones* in Collegio Reg. Med. Lond. habitæ a *Guil. Batie M. D. ejusd. Col. & R. S. Socio,* 4°. 1751. Attraction and Repulsion, those known Properties of Matter, constitute the fundamental vital Principle of Animal Bodies in

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in Dr. *Batie's* Opinion. When either of these Powers is any way prevented from duly exerting itself, by a proper Cohesion in some Parts, and a proper Resilition and Elasticity in others, the morbid State ensues. Thus the undue Laxity or Stricture of the Solids, is the true Source of all our Distempers; and the best Practice is that which is formed on the Intention of redressing the peccant Excesses of either.

VIII. *The Orations and Epistles of Isocrates, translated from the Greek by M. Joshua Dinsdale, and revised by the Revd. Mr. Young, 8°.* The principal Merit of *Isocrates* consists in the Elegance of his Stile and Beauty of his Diction. These are Advantages which are not easily transfused from one Language into another, and without which, nevertheless, a Translation of this famous Orator's Works can never be his true Representation. It is therefore much more difficult to give a good Translation of an Author of this Class, than of one whose Excellency lies in the Faithfulness of his Narrations, the Justness of his Observations, the Solidity of his Reasoning, or even the Sublimity of his Thoughts. There it may be sufficient to express the Meaning with the most scrupulous Exactness, and M. *Dinsdale's* Performance is a Proof that he could not have missed of Success had nothing more been required from him. But *Isocrates*

without Ornaments is no more *Isocrates*, than *Plato* and *Aristotle* would be themselves, if you should take from them the Sublimity and the Subtlety which are their Characteristics.

IX. *Chimie Medicinale, &c.* i. e. *The Physician's Chemistry*, containing the Manner of preparing the most usual Medicines, and of employing the same for the Cure of all Distempers, by M. *Malouin*, of the *Academy of Sciences*, *Doctor and late Professor of Pharmacy*, *Paris 12°. 2 Vol. 1750.* This Book contains more than the Title promises. The Author does not describe trivial Preparations only, but publishes some also that were but little known, and hath a considerable Number of curious and useful Observations on the several Subjects of chemical Operations, considered in their natural State. His Treatise is divided into 4 Parts, the first of which is a kind of preliminary Introduction, and treats of the principal Operations and general Principles of the Art. The Observations he makes on Air and Water may be of as great Use in common Life as in Chemistry. The 2d and 3d Parts treat of the Animals and Vegetables. M. *Malouin* examines the Properties of both with respect to the Use we make of them as Food, and the Advantages and Inconveniencies arising from their respective Qualities. The wholesomest Diet, in his Opinion, is that which is confined to Vegetables, especially those

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those of the *mealy* Kind. In the 4th Part, which takes up the whole 2d Vol. he speaks of Minerals, and particularly explains their physical Uses and Properties, before as well as after the chemical Operation. One of the great Advantages of this Work is, that M. *Malouin* did not depend upon the Authority of others, but has his own Experience to vouch all the Observations which he here imparts to the Public.

X. *Elemens, &c. i. e. The Elements of Practical Chemistry*, containing the Description of the fundamental Operations, with Explanations and Remarks upon each Operation, by M. *Macquer*, M. D. of the Acad. of Sciences, 12°. 2 Vol. 1751. M. *Malouin* considers Chemistry, with respect to Physic only. M. *Macquer's* Views are more extensive. Chemistry is a Science by itself, and that perhaps which has the most contributed to the Perfection of Physiology, by discovering the first Principles and constituent Parts of compounded Bodies. Its Principles are independent on those of the Art of Healing, and its Operations are not confined to the Composition of Medicines. Our Author had already published, in 1749, *The Elements of Theoretical Chemistry*, wherein he considered the compounded Bodies as resolved into their Principles, in order to ascertain the Nature and Properties of those elementary Particles. Now he examines the

the Results and several Combinations of those simple Bodies, and applies to Practice and Operations the Rules and Principles laid down in the former Treatise. His Method is that which seems to agree the best with Nature. He begins with the most simple Compounds, and then proceeds by Degrees to the most complicated Combinations. Thus Minerals are the first Object of his Researches, and as several of them are not generally found pure and unmixed, he does not come to the Operations of which they are the Subject, till he has explained the Processes whereby they are either extracted from other Bodies, or purged from heterogeneous Mixtures. Vegetables are next to Minerals. Our Academist treats of the several Preparations previous to what properly belongs to Chemistry, whereby different Substances are extracted out of them, as Squeezing, Trituration, Fermentation either spirituous, acid, or putrid, and Combustion; and, among the chemical Operations on those Substances, he publishes several Discoveries of his own. In the third Part, wherein he speaks of Animals, he begins with the Milk of such as feed upon Vegetables, gives the Analysis of the several Parts, *viz.* the Blood, the Flesh, the Bones, the Fat, the Eggs, &c. and, after making his Observations upon the Excrements, concludes with the volatile Alkali, that Substance which deserves so much Attention

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tention in the Decomposition of animal Bodies. All these Subjects are treated with an Elegance and Perspicuity which a Book of this Kind did not seem to be capable of.

XI. *Amelia*, by *H. Fielding*, Esq; 12°. 2 Vol. [reprinted from the *London Edit.*] *Dublin* for *J. Smith*, 1752. Romances and Novels, in general, have no great Right to be mentioned in Literary Journals. Yet some Exceptions may be made in favour of those that are not calculated for mere Amusement; and we should be very sorry to look upon any Book as below our Notice, that may tend to the Reformation of Manners and the Advancement of Virtue. This seems to be one, if not the chief View in which Mr. *Fielding*'s Performance ought to be considered. Innocence and unspotted Virtue are represented all along, in the Character of *Amelia*, the best of Wives, as sufficient to carry one through the greatest Misfortunes, and to inspire Chearfulness in the very midst of the most dreadful Adversity. Generosity and Humanity are painted in the most amiable Colours in the Person of Dr. *Harrison*, a worthy Clergyman, whose Happiness lies in doing Good. On the other Hand, the fatal Consequences of Vice, and the many Inconveniencies of the slightest Deviation from the Rules of Virtue, are set forth in most of the subordinate Characters. Yet there is one vicious Course, which Mr. *Fielding* seems to treat

treat with too much Indulgence, and rather like a Frailty consistent with Honour and Virtue, than a considerable Fault: I mean that sort of Thieving which consists in borrowing without having any reasonable Prospect of satisfying one's Creditors, and squandering away what is not our own. However, all the Merit of this Work does not lie in the Author's good Intentions only. They who look for nothing else but Entertainment will find here a plausible Story, full of interesting Incidents and moving Situations, written in an elegant and lively Stile, and interspersed with many Reflections, which (at least most part of them) every Man of Taste must be pleased with. The whole is digested into the Form of an Epic Poem, and by the Distribution of the six first Books, one would almost imagine the Author took the *Aeneid* for his Pattern. But the *Dido*, to whom the Adventures prior to the Action of the Drama are related in the second and third Book, is a great deal more talkative than that of *Virgil*, and her Observations are by no means additional Beauties thrown into that Episode, which is far from being the best Part of the Performance.

XII. How different from *Amelia* is *The Beau Philosopher*, or *The History of the Chevalier de Mainviliers!* (London 1751. 12°.) This (pretended true) Novel was originally composed and printed in *England*, tho' published

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lished in the *French* Language ; and the Loss would not have been very great for *English* Readers had it remained for ever in its original Dress. It is plain the Author thinks himself a great Master in drawing Characters, and he certainly aims at Wit and Humour. Whether he has attained his End is another Point. As for the Moral, if there be any it must be this, *viz.* That a Coxcomb may sometimes imagine himself a Man of sufficient Importance to engage the Attention of the Public in reading his Adventures.

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## ARTICLE IX.

### *Literary News.*

#### PARIS.

**T**RAITE des Sections, &c. i. e. A *Treatise of Conic Sections, and other Curves that are, or may be applied to the Practice of sundry Arts, viz. Gunnery, Architecture, the Construction of Burning-glasses, Telescopes, Spy-glasses, Speaking-trumpets, Ecchos, Acoustick horns or Instruments contrived to supply the Defects of Hearing, &c. with a small Treatise of the Cycloid*, wherein it is shewn how that Curve contributed to make the Pendulum Clocks more perfect : The Whole

Whole adorned with historico-critical Notes and Dissertations, upon the Origin and Progress of such Arts and Sciences as come within the compass of this Work, by M. *de la Chappelle*, Royal Censor and F.R.S. Lond. 8°. 1750.

The *Academy of Sciences* judged that “ this new Work will be useful to such as intend to study the highest Geometry, and to apply that Science to Physiology, on account both of the Author’s bringing several Things together which were before scattered in many different Books, and of the Accuracy and Perspicuity wherewith the Subjects he speaks of are treated.”

*Encyclopedie, &c. i. c. Encyclopedia, or a universal Dictionary of Sciences, Arts and Trades, wherein their Connection and mutual Dependance is shewn.* Collected from the best Authors, and especially from the English Dictionaries of *Chambers, Harris, Dyche, &c.* by a Society of learned Men; digested and published by M. *Diderot*, and, as to the mathematical Part, by M. *d’Allembert*, both of the R. Acad. of Sciences of *Paris* and *Berlin*. This extensive Work is now in the Press, and is to consist of 10 Vol. Folio, *viz.* 8 Vol. Fol. of 240 Sheets each for the Dictionary, and two more for 600 Copper Plates, with their Explanations. Several Booksellers have joined to print it by Subscription. The Price to Subscribers is 280 Livres, and to Non-subscribers

scribers 372 Liv. The *Prospectus* of this Work has given Rise to a pretty warm Dispute between F. Berthier (a Jesuit, Author of the *Journal de Trevoux*,) and M. Diderot. It would perhaps have been more prudent for that Gentleman to have displayed less Wit and Humour in his Letters to one of a Society that never knew how to forgive, and has long since been in Possession of finding dangerous Tenets in the Books written by her Enemies, and of making the King's Power instrumental in carrying on her Resentments. The two first Volumes no sooner appeared, but they were suppressed by the Council of State, under Pretence that they contain several Maxims tending to overthrow the Royal Prerogative, and excite a Spirit of Anarchy and Independence, and that under dark and equivocal Terms, the Author's Maxims aim at the Revival of Error, Licentiousness, Immorality, Irreligion and Infidelity.—*Dissertation*, &c. i. e. *A Dissertation on this Question, Who is the most capable of Constancy, the Man or the Woman?* by Mademoiselle Ar- chambault, a Lady of Laval in the Province of Lower Maine, 1750, 12°.—*Revolutions*, &c. i. e. *The Revolutions of Persia, from the Beginning of this Century to the present Time*, by M. de Clairac, 3 Vol. 12°. 1750.—*La Mechanique*, &c. i. e. *The Mechanic of Languages, with the Art of teaching them*, by M. Pluche,

*Plucke*, 12°. 1751.—*Le Chevalier*, &c. i. e. *The Adventures of Chevalier des Essars and the Countess of Bercy*, 12°.—*Etudes*, &c. i. e. *Military Exercise of the Foot*, by Capt. *Bottée*, 12°. 2 Vol.—*Memoires*, &c. i. e. *Memoirs and Adventures of a Citizen*, 12°. 2 Vol.—*Cours*, &c. i. e. *A Course of Literature distributed into Lectures*, 12°. 4 Vol.—*Mythologie*, &c. i. e. A Collection of *Greek, Esopic, and Sybaritic Fables*, in *French Verses*, with Notes and Observations, by M. *P. de Fasnay*, 12°. 2 Vol.—*Les Leçons*, &c. i. e. *Thalia's Lectures, or the Picture of the several Species of Ridicule which we are warned of by Comedy*, 12°. 2 Vol. 1751.—*Nouveau Voyage*, &c. i. e. *A new Voyage to Peru*, begun in 1745, and ended in 1749, by M. l'Abbé *Courte de la Blanchardiere*; to which is added a *Description of the ancient Mines of Spain*, taken from the *Spanish of Alonso-Carillo Laso*, 1751. 12°.—*Nouvel examen*, &c. i. e. *A new Treatise of the feudal Tenures in France during the XI, XII, XIII, and XIV Centuries, to illustrate the most ancient Titles of the Crown's Demesnes*, &c. by M. *Brusset*, 4°. 2 Vol.—*Cours*, &c. i. e. *A Course of Chymistry*, by *Nic. Le Fevre*, Prof. of Chymistry and F.R.S. L. This fifth Edition is improved with several new Operations, and adorned with Fig. by M. *du Monstier*, Apothecary to the Navy and F.R.S. L. 1751. 12°. 5 Vol.

*Histoire*

—*Histoire, &c.* i. e. *A general History of Spain, translated from the Spanish of Juan de Ferreras, and enriched with Maps, &c. by M. d'Hermilly*, Vol. 5, 6, 7, 8, 9, 10. 4°.

1751. The four first Volumes had begun to appear in 1743.—*Capitulation Harmonique, &c.* i. e. *Harmonic Capitulation of Mr. Muldener, continued to the present Time*, and translated from the *German* by M. *Basset de la Chapelle*, 4°. 1750. This is a literal Translation and general Concordance of all the Imperial Capitulations from *Charles V.* to the present Emperor *Francis I.* with a preliminary Discourse on the Constitutions of the Empire, and a very particular Index.—*Canal, &c.* i. e. *Proposals for cutting a Canal in Provence*, by M. *Floquet*, Hydraulic Architect, and now Proprietor of the Privilege granted by his Majesty to turn the Waters of the River *Durance* into a new Channel: The same Author hath published the proper *Maps* and *Plans*, to explain the Nature of the proposed Undertaking, to shew its Possibility, and to convince the Public of the Advantages that may be reasonably expected from the Execution 1750. 8°.—*Traité, &c.* i. e. *A Treatise of the Culture and Plantation of Timber-trees, with the Manner of felling, cutting, and parcelling the Woods, according to the several Uses which they are fit for*, by M. *Roux*, 1750. 12°.—*Entretiens Physiques, i. e.*

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*Dialogues on Natural Philosophy*, T. V. on the newest Discoveries, published as a Supplement to the four Volumes of the 7th Edition of F. Regnault, 1750. 12°.—*Nouveaux Memoires*, i. e. *New Memoirs of History, Critic and Literature*, by M. l'Abbé d'Artigny, Vol. III. and IV. 1750. 12°.—*Essai*, &c. i. e. *An Essay on the Knowledge of the French Theatres*, 1750. 12°.—*Traité*, &c. i. e. *A Treatise on the Distempers of the Bones*, by M. du Verney, M. D. formerly Prof. of Anatomy and Chemistry, and Member of the Paris Academy of Sciences, 1751. 12°.

2 Vol. The Duke of Orleans bought this Work from the Heirs of the illustrious Author, and made a Present of it to the Printer, that the Public should not be deprived of such an useful Performance.—*Histoire Literaire*, &c. i. e. *The Literary History of France*, &c. T. IX. The 1st Vol. came out in 1733. The Author, D. Rivet of the Congregation of St. Maur, died Feb. 7. 1749, as he was putting the finishing Hand to this Volume, wherein that curious History is carried down to the End of the 12th Century. The Work will be continued by other Monks of the same learned Society, who have taken care of the Edition of this Vol. and improved it with an historical Account of the Author's Life.—*Histoire*, &c. i. e. *Ecclesiastical and Civil History of Britany*, taken from the original Authors

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*Authors and Titles*, adorned with several Monuments, and a *Dissertation on the Britons settling in the Armorick*, by D. P. Hyac. Morice, of the Congregation of St. Maur, 1750, Fol. Historians generally chuse to publish their Vouchers by way of Appendix; but the Vouchers of this History were published beforehand in 3 Vol. Fol. 1742, 1744, 1746—*Tablettes, &c.* i. e. *Historical, Genealogical, and Chronological Tables*, Part IV. containing the Manors, within the Kingdom, that have been erected into *Marquisates, Earldoms, Viscounties* and *Baronies*, with a double Index, one of the Family-names, and the other of the Titles.—*Nouvelles vues, &c.* i. e. *The System of the Universe considered in a new Light*, 1751, 8<sup>o</sup>.—*Analyse, &c.* i. e. *An Analysis of the Measures of Relations, and Angles, or A Reduction of Integrals into Logarithms and Arches of a Circle*, by D. C. Walmsley, an English Benedictine Monk, 1750. To this Book, which bears the Character of setting the most abstruse Algebra in a clear and easy Light, and is an Improvement on *Coates's Harmonia Mensurarum*, the Author has added a Memoir upon *Comets*.—*Sermons, &c.* i. e. *Sermons preached by F. Segaud*, a celebrated Preacher among the Jesuits, who did not scruple appropriating to his own Use, Sermons composed by Protestant Divines, and especially by the famous *James Saurin* of the

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*Hague, 12°. 6 Vol. 1750.—Traité de Perspective, &c. i. e. A Treatise of Perspective, for the Use of Artists, by M. Edme Sébast. Jeaurat, Engineer-geographer, 4°.—Histoire de la Jurisprudence, &c. i. e. The History of the Roman Laws, by M. Anthony Terrasson, Fol. 1750.—Nouvelles Fontaines, &c. i. e. Vessels of a new Invention to preserve and purify River Water for domestic Uses, by M. Amy, 12°. 1750.*

BESANCON.

*Histoire de l'Eglise, &c. i. e. The History of the Church, Town, and Diocese of Besançon, containing the Series, and the Lives of the Bishops of that Metropolis, from the End of the second Century; its ancient Discipline, &c. as also a short History of the principal Livings, and of the Religious Orders that have Monasteries in that Diocese, together with Dissertations relating to those several Subjects, by M. Dunod de Charnage, 4°. 2 Vol. 1750.*

AUCH.

*Lettre, &c. i. e. A Letter from the Archbishop of Auch to his E. Cardinal de Tencin, 1751. The Drift of this Letter is to dispose the Cardinal to intercede with the King in Behalf of the Clergy, that the Laws lately made in regard to Impositions and Taxes should not be put into Execution. The chief Argument of the Archbishop is, that the Clergy contribute to the Charges of the State by the*

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the Manner in which their Income is mostly spent. MONTPELLIER.

*Curationes morborum, &c.* by M. Lazerme, M. D. 12°. 2 Vol. 1750.

### MONTAUBAN.

The Subject proposed by our *Academy of Belles Lettres*, for the Præmium which shall be distributed *August 25, 1752*, is this; *True Philosophy is irreconcileable with Infidelity*. By the Founder's Directions the Subject must always have some Connection with a Point of Morality, and some Text of Scripture. The Text for this Time is, *hæc cogitaverunt et erraverunt*, Sap. II.

### CHAUMONT.

*Dissertations, &c.* i. e. *Dissertations containing new Observations on the Quartan Ague, and the Thermal Waters of Bourbonne in Champaign*, by M. Juvet, Physician to the Royal and Military Hospital of Bourbonne, 8°. 1750.

### STRASBURG.

Two Captains of the foreign Troops in the French Service have joined to publish *Plans, &c.* i. e. *Plans and Journals of the Sieges during the last War in Flanders*, 4°. 1750. There are 24 Plans. That of *Maeſtricht* is the last. MADRID.

The Royal Society of Physic hath proposed a Præmium of 20 Ounces of Silver for the Solution of the following Problem, *Cur Prægnantes plurima plerumque abhorrent edulia quæ*

ante gravitatem earum palato magnopere arridebant, aliaque vehementer appetunt, quæ ante eam maximo habebant tædio, quin prorsus earum appetitus negligat Carbonem, sal, gypsum et id genus alia? Last Year's Præmium was adjudged to D. Domin. Talia, and D. Juan Ignatio Moguel.

## R O M E.

*De Sepulchro Benedicti IX. Pont. Max. in Templo Monasterii Cryptæ ferratæ detecto diatriba in quâ ejusdem Pontificis pius obitus vindicatur, &c.* Operâ et studio D. Georgii Placentinii, S. T. M. Presb. et Monachi Cryptoferratensi, &c. 4°. Father Sciomari pretended a few Years ago, from some Greek MS. which he had found, to prove, that this ill-famed Pope died penitent. This Work is designed to complete his Apology.—The second Vol. of F. Orsi's *Ecclesiastical History* is lately published.—*Meditazioni per l'Aquisto del Giubbileo, &c.* i. e. Bossuet's *Meditations on the Jubilee*, translated from the French, 8°. 1750.—Sigr. Gio. Bottari hath just published, by the Pope's Command, and adorned with a Preface and Additions of his own, *Descrizione, &c.* i. e. *Description of the Apostolic Palace of Vatican*, a posthumous Work of Agostino Taia, revised and improved, 12°.—*Del l'Indole, &c.* i. e. *Dissertations on the natural and civil Qualities of Coin, as also on the historical and natural Principles of Contracts*, Fol.

VE-

VENICE.

*Del l'Origine, &c. i. e. Reflections on the Origin and Antiquity of the Venetian Coins,* 8°. with Cuts. Mr. Zanetti, the Author of this Work, dates the Rights of the Dukes of Venice in that respect from the 7th Century. He hath added to it a Latin Dissertation, *De Numis Regum Mysiae, seu Rasciae, ad Venetos typos percussis*, wherein he pretends that those Medals were struck in the 13th and 14th Centuries.

FLORENCE.

*De Bagni di Pisa, i. e. A Treatise of the Baths of Pisa, by Antonio Cocchi Mugeblano,* 4°. 1750. with Cuts.—*Dissertazione, &c. i. e. A Dissertation on the Method of acquiring a critical Knowledge of Jurisprudence,* 8°. —*Sectionum Conicarum Synopsis Cl. viri D. Guidonis Grandi, Abbatis Camaldulensis, cum Fig. 8°.* New Editions of Books like this, that are justly valued, must always be acceptable to the Public, as they lessen the Price.

N A P L E S.

The Importance of the following Book will excuse our mentioning it, tho' it is not of a very fresh Date, κυ: κασσις &c. Q. Cassii Dionis Cocciani Rom. Historiae ex ejus LXXX Libris, Tom I. continens priores libros XXI. ab Urbe conditâ ad U.C. annum DCX, post eversam Carthaginem et Corinthum, nunc primum detectos, restitutos, continuatosque, et nova fere versione, et perpetuis suis variorumque notis auctos, studio et labore.

Nic.

*Nic. Carminii Falconis, Metropolitæ Ecclesiæ  
Sanctæ Severinæ in Brutiis anterioribus. 1747.  
Fol. LONDON.*

Prosperi *Martiani* annotationum in *Coacæ prænotiones* Synopsis; accurante *R. Schomberg*, M. D. 8°. Dr. Schomberg is advantageously known already by his *Aphorismi practici*.—*The grand Question debated*; or an *Essay to prove that the Soul of Man is not, neither can it be, immortal*: *The Whole founded on the Arguments of Locke, Newton, Pope, Burnet, Watts*, 8°. This is one of the most wretched abortive Pieces that Infidelity ever produced. What a Profanation of great Men's Memory, to prefix their Names to such a Performance! And how could they know their own Principles again, when forcibly drawn into such a wicked Conspiracy as that which aims at no less than a total Overthrow of Religion and Morality! Yet this mighty Performance has been honoured with two Answers, both little better than the Work: The first intitled, *A Reply to the grand Question, &c.* written by the Author himself, who pretends to have composed the former with no other Design than that of exposing the Weakness of the Deistical Cause: Who knows but the Cause of Religion is sometimes also seemingly taken in hand, in order really to betray it? The Title of the other Answer is, *Human Pride vindicated in the Belief of the Soul's Immortality*.—*Lex Mercatoria rediviva, or the Merchants*

*chants Directory*, by M. Wyndham Beawes, of London, Merchant, Fol. This Work is published in Numbers weekly, and meets with Approbation.—*Considerations on several Proposals, lately made for the better Maintenance of the Poor*, 4°. A Pamphlet in which, among many curious Observations, there are very severe Reflections against the Restraints laid by English Laws upon Irish Woollen Manufactures.—*Maxims and Cautions for the Ladies, being a complete Oeconomy for the Female Sex*, by a Lady.—*The Adventures of Capt. de la Fontaine, late an Officer in the Service of the States General*; containing a Series of singular Events, political, amorous, and military, in France, Holland, Turkey, the Dutch West-Indies, England, &c.—*The fair Wanderer, or the Adventures of Ethelinda, Niece to the late Cardinal B.* 8°.—*A genuine Narrative of the Transactions in Nova Scotia, since the Settlement in June 1749, till August 5th, 1751*, by John Wilson, late Inspector of the Stores. This very superficial Pamphlet seems to be the Offspring of Disappointment and Spleen. The Author does his best, or his worst, to discourage a Settlement which it is the Interest of his Country to support.—*A Hint on Duelling*, in a Letter to a Friend. The Author would not have the Practice of Duelling entirely suppressed, but thinks that the Establishment of a proper Court of Honour might lessen

sen its Frequency, and make the Punishment more reasonable, by inflicting it, not always on the Challenger, but sometimes on him who made the Challenge unavoidable.—*A genuine Account of the Life of Howel ap David Price, Gentleman of Wales,* 12°.—*Memoirs of the Life and Actions of Charles Osborn, Esq; natural Son to the Earl of A—e.*—*The Man-plant, or a Scheme for increasing and improving the British Breed,* by Vincent Miller, M.E. 8°.—*The British Theatre,* containing the Lives of the English Poets, with an Account of their Plays, &c. 12°.—*The History of Debts and Taxes,* from the Year 1688 to 1751, Part 2d. 8°.—*The Whole Duty of Man, collected out of the Writings of the Old and New Testament, and digested under proper Heads,* 12°.—*The Value of a Child, or Motives to the good Education of Children,* in a Letter to a Daughter, 12°.—*Mercy for Methodists proved to be the Law and the Prophets, the Gospel and the Reformation,* 8°.

### D U B L I N.

The following were lately printed, or reprinted, here. *A Letter from the Bishop of Agen* (See above, p. 90.)—*A Treatise concerning the Militia,* said to be written by L—d M—x.—*A Description of Westminster Bridge,* to which are added *an Account of the Methods made use of in laying the Foundations of its Piers, &c.* with a Copper Plate 4 Feet

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Feet long by near 12 Inches, wherein are represented the geometrical Plans and Elevations of said Bridge, by *Ch. Labelye*. As Mr. *Labelye* has not only profited by the Precepts of the greatest Architects, but even improved their Discoveries with respect to Bridge-building, this little Treatise, which was not printed for Sale in *London*, but only distributed to a few, can't but be very agreeable to the Public.—*An Address to Persons of Quality and Estate*, by *Rob. Nelson*, Esq; When Mr. *Nelson* published this excellent Exhortation to all that is Praise-worthy, he annexed to it a *Representation of the several Ways and Methods of doing Good*, which, being calculated for *England*, was judiciously omitted in this Edition, and another Representation of the like Nature, calculated for this Kingdom, put in its stead. It consists of a pretty full Account of the several charitable and public-spirited Societies established in *Dublin*. The Work might have been made more complete, had the Editor collected Accounts of the like Establishments formed in other Parts of the Kingdom; and even with respect to *Dublin*, several well-disposed Persons would have been glad to be particularly informed how *Good is done* by some Societies that are not mentioned here. For Instance, the *Parish Charity-schools*, the *French School*, and the Schools supported by *dissenting Protestants*.—*Fiction unmasked*,

*unmasked, or an Answer to a Dialogue lately published by a Popish Physician,* wherein the Causes and Mischiefs of the *Irish Rebellion and Massacre*, in 1741, are laid thick upon the Protestants, &c. by *Walter Harris, Esq;* We may perhaps take a further Notice of this Work in our next.—*The Theory and Practice of Commerce and Maritime Affairs,* written originally in *Spanish* by *Don Geronymo de Utariz*, translated from the Original by *John Kippax, B. D. Fellow of Clare-hall, &c.*—*A Report, &c. and an Appendix to the Report of the Committee appointed to examine into the several Repairs of the Parliament-house made by John Magill, Esq;* Fol. 46 Pages. This Piece may be of Service to prevent those who have any Dealings with Workmen from being imposed on in the Prices both of Materials and Workmanship.—*Mr. A. Fleury, A. M. Chaplain to his Grace the Lord Lieutenant, and Rector of Coolebanagher in the Queen's-county,* whose Proposals for printing by Subscription *An Essay on the general Resurrection*, dedicated to his Grace *Lionel Duke of Dorset, &c.* were distributed by the late *Mr. Droz*, intends speedily to publish that Work. Subscriptions are taken in by the Rev. Mr. *Scoffier, York-street*; the Rev. Mr. *Ostervald, at Mr. Erk's, Merchant, in Fleet-street*, and *S. Powell, Printer, in Crane-lane.*

*The End of January and February, 1752.*

